

The Gratu-

lation of the mooste famous
Clerke M. Martin Bucer, a man of
no lesse learninge and lpytature, then
Godlye studie and example of lpying,
vnto the church of Englande for the
restitution of Chyistes religion. And
Hys answere vnto the two rappinge
epistles of Steuē, Bishoppe of Wina-
chester, concerninge the vnmarrled sta-
te of preestes and cloysterars, wherein
is evidently declared, that it is against
the lawes of God, and of his church
to require of all suche as be and
must be admitted to preest-
hood, to refrain from
holpe matrimonie.

Translated out of Latin into
Englishe.

Hebru. xiii.

Wedlocke is to be had in price amonge
al men, & is a chamber vndeuyled. As
for hoore keepers, & adulterers, God
myll iudge them.

John Dorkes Red Book
Series 1. 6

Bucer, Peter Martyr, and John Rines
Lutheran Divines, took refuge in England
in the reign of Edward. vi. *Hume* p. 333

Bucer's Bones were dug up and burnt in
the first year of Mary's reign. *Hume* p. 356

Following was written before his coming to
aid in Argentina.



To his right

wo:thpyfull Brother Syr
Philippe Bobpe knight, W. of y^e Kinges
maiesties ordinaunce, Thomas
Bobpe willethe grace and peace
throught our lord Jesus
Christe.



56
Wonge the sundrye and
manifolde benefittes, whiche
the from my tender child-
hod I have foude in pow,
and receaved at your han-
des (moost especiall good brother) this
is not the leaste: that ye have now of la-
te dayes, of the good zeale ye beare to
Gods worde (which at all tymes hath
byn mooste fervent in you) caused me to
be sent not onely into such a regio where
re as flourisheth Gods worde, all good
letters bothe holpe and prophane, all
honestie, & puritie of lyfe, & men in all
artes and sciences mooste cunning and
experte: But also to such a man who is
of no lesse wisdom, knowledge, & godli-
nes, then of fame, repute & renowne, &
26 6 be

Epistle.

by all godly mens iudgements, one of
the perfectest, and greatest Clerkes
nowe lyvinge namelpe M. Martine
Bucer, in whose daylye conversation
and companie, and by whose wisdom
learninge, and documētes, I shoulde re
ceave and learne, that shoulde belonge
not onlie to myne owne furtherance &
profyt, but also to the consolation and
comfort of you, & all my frendes, whō
hitherto I haue founde moste benefi
ciall towards me. Sythe therfore it
hath thus chaunced by your most godly
procurement & provision, that I should
for a season here remaine with this pro
founde and famous Clerke, ye myght
not but worthe helpe & in dede, with iuste
cause, impute vnto me, either the vpee
of ignaue, or els obliuion and forget
fulnes of your moste large and ample
benefittes, if I should let slippe suche a
mete, apt, and necessarpe epistle of his,
and especiallie beinge writtē and indi
ted to the whole church, or congrega
tion of Englande, bothe learned & vn
learned, & in the which he expresth not
only the assured and vnfained loue that
he

Epistle.

he beareth, & at all tymes hathe borne
towards this realme, and rulers and
ministers of the same, but also verp
evidentlpe declareth, and with moſte
maniſeſte teſtimonies of ſcripture, ſet-
teth furthe at large ſuche thinges as
mape be to the profitt and furtherance
of manp, and wherin he hath confuted
(not al, for it were in maner an infinite
worke to ſtande aboute all, but) as ma-
ny ſophiſticall & wzanglinge ſchooliſhe
reaſons, as are of any probabilitie or
likehoode, whiche my lord of Wipn-
cheſter (farre vnſemely for a ſober Biſ-
ſhoppe) hath expreſſed & ſet forth in his
two moſte cōtumelious & railing epiſt-
les againſt him, winkig at, & overhippig
his wel moſt innumerable opprobrious
wordes, checkes, tauntes, rebukes, qua-
rellinges ſcoffinges, reuiliges & ſcoldinges
railinges, wherwith they are filled
as full, as they may be heaped to ge-
ther. In the which are ſo fewe argumē-
tes or reaſons of any probabilitie: that
had not the vrgēt and inſtant requeſte
of his frendes, certain of oure cōſtray-
men bien, he wold neuer once haue put

Epistle.

penn to the paper, nor yet haue made
a do about them, but wolde haue
left them to the iudgemēt & arbitrimēt
of the reader, notwithstanding now of
late daies it chaunced that he gate a lit-
le vacant tyme to do the same (scing he
promised it to certaine) from his manie-
folde impedimentes, & necessarie eccle-
siastical busines (wher with we knowe
such men are no smale deile let) & to re-
concile him selfe (which the Bishoppe
scornfullpe, after his olde wōte, calleth
in his tethe) to his brother, before he
lay his offering vpon the altare. The
whiche though he it be brefe, and cōpen-
dious & not set forth to the largeste, yet
is it verpe dilucidious, pithie, & full of
argumentes concluded not onlpe vpon
holy goltes vnfained decrees, apoit-
mentes and ordinaunces, but also the
olde and holpe doctores of the church,
and for the brefnes of tyme sufficient
inough. The which when he had finis-
shed, I furthe with toke in hande acor-
ding to my childishe talent, to translate
into our vulgare and cōmune speache,
and haue sent it vnto you to the intent
some

Epistle.

Some well disposed and better learned
whiche purchaunce wpll not bestowe so
much tyme as the translation herof re-
quireth, make yet at the least wple pro-
fite it according as he thinketh beste, so
that at lengthe it may be worthy to co-
me abroad for the profit and instruc-
tion of the ignorant, whiche have not
receaved the knowledge of the Latin
tonge, because it is written to them, as
wel as to the other. Wherin I will de-
sire pow to accept my good wpll, as
though it colde extende farther and do
much better, which yf ye do, it shalbe a
great incourage and urgent cause unto
me to employ and bestowe the reste of
my studie, diligence and laboure he-
after in other affayres, which I truste
shalbe no lesse acceptable unto powe,
then great furtherance to myne owne
prosper & utilitie. The spirit of treuthe
be with pow, who guide pow in all
your pathes, according to his will, and
lead pow into all goltye knowlege.

Amen. At Argentpne, Kalendis
Februarũ. A liij

To the holye

churche of God, the churche
of England, & ministers of the same:
oure lord Jesus Christe geue
increace of his grace
and spirite.



We geue thanks, and that
not without cause to God
and the father our lord Je
sus Christe, throughe this
his sonne and our saviour
(molte worthye & louinge brethren) for
that maruelous cōsolation, which of his
infinite bountie, he bringeth at this pre
sent time vnto vs, because that emonge
you he repairerh & reuueith þe founda
tions of his kingdome so excellentlye,
so perfectlye, & so lucklye. For it chaū
ced now of late dayes that poure ser
mons or homelies came vnto oure hā
des, wher with þe godlye & effectious
lye exhorte poure people to the rea
ding of holpe scripture, and therin ex
pounde to the same the faithe (wherby
we holde our christianitie, & iustificatiō
wher

churche of England.

whereupon al oure healt he consisteth) and other most holpe principles of our religion, with a most godly zeale. For these foundations truly layde, what may then longe after wante in youre churches to the ful perfection of Christes doctryne and discipline. For when suche as wil be of Christe, shal reade the holpe scriptures (as you most godly instruct and suade) & pferre them so much before all the decrees of mans wisdom, as God is greater & hygher then man. Our especial and molle bounteful heauēly mapster Jesus Christe, wil so largely powre hys spirite (the onely gypde vnto al veritie) vpon them, that hereby instructed to helthe by fapth, they may be dayly more perfecte and apte to all good worthes, as Gods seruaunte, accordyng to the promyse of the holpe ghoolte, manifeste by the Apostle Paule.

To the whiche felicitie, ye prepare awape for them, and specialy in expoundinge so plainely and substanti- The re-
ally the nature and efficacy of the we and
trem and Christiane fapth (which first lyuely
of all fapth is

The re-
stitution
of Christ
tes do-
ctryne
through
England

h. tim. iij

The re-
stitution
of Christ
tes do-
ctryne
through
England

Bucer to the holy

well se- of al, mu't be learned by y scriptures
parated & separate it so religiously fro the deat
from the saythe. Here also ye declare, and with
deade & most euidēt testimonies of scripture
falle. confirme, & pte into how great mpa
serpe & deathe we are al caste headlōg
through the spūne of our former parēt
Adam. Afterwarde how we are deli
uered from thys perdition by the one
by grace of God, by the merytes and
resurrection of hys sonne, & iustified
in Gods syght, taken by adoption of
hym for children and heyes. Finallye
what the studie & workes of the ought
to be, which are so iustified & renewed:
By thys so happpe and perfect a resti
tutio of Chyistles doctrine ye so enlarge
al chyistles kyngdom with your mē,
y there can remaine for no long season
any remnant of the olde leuen in anye
parte of the ceremonies or discipline.

For whiche your men can be igno
rant from henceforth, that Gods sacra
mentes ought so whollpe to be improp
riated, as Chyist hym self left, add gaue
them vnto vs: so that throughe them

by

churche of England.

hys grace and helth some pattakpnge
may be preached, let furth & signed vnto
to al moſte plainelpe and godlp, whiche
oughte to be partakers of them,
ſo that they maye profite greatly to
the vndoubted ſettynge furth and recei-
uence of faythe, and all godlpnes.
Whho alſo can not know, that al the ce-
remones of the churches & al discipli-
ne, as wel of the Clergye and the laitye
ſhoulde be ſo repayred, reſtored,
and baptyſme had in practiſe, that the
goſpell and Chriſtes ſacramentes maye
be miniſtered and receaved with ſo much
the more dignitie and holpnes.

The whiche happpe obtaynyng
of Chriſtes gyftes and workes the old
aduerſary of mankynde, bearyng in
mynde, goeth aboute with toothe and
nagyle, as in fore tymes, ſo nowe alſo
to brynge to paſſe, that men ſhoulde
eſther not reade the ſcriptures at all,
or at the leaſt wyſe not reade them as
thynges that they ſhoulde teach and inſtruc-
te vs ſufficiētly for our helth, or els not
be vnderſtanded of theſelues without
the traditions and interpretation of the
churche

Bucer to the holy

churche, as they falsely name it: For
whome he can perswade, that those
which are called the traditions of the
church, shoulde be had in like estimatiō
and honour, with the verie scripture
of God, & that there is no right inter-
pretation of the scripture vnesse the
Romishe seate hath approued it vnder
the name of al Christes church: Those
can he also easely afterward make be-
leue, and cause to receaue any of hys
inglinges, cloked with the titles, other
of the traditions or interpretations of
the churche: and so withdrauen by a
litle and litle from Gods liuely worde
and gouernaunce, addict them altoge-
ther vnto hys molte detestable doctry-
ne and tyrannye.

For vnto those furthwith (as we see
experience) he establissheth thys hys
determination of deade saythe, that
they thinke, that who so is indued the-
rewith, that is to witte, who so say and
affirme that they obserue all thynges
what soeuer the Romishe seate geueth
furthe to be beleued, whether it be of
scriptures or theyr sayninges, they
are

church of Englande

are straght furthe and must be counted (notwithstanding though they be nye apparantly in theyr dedes, & byrdes trewe and lyuely saythe) not onely to be of the commune sorte, but also the chiefe rulers of the church (yf they once come into that place by the permissyon and fauoure of the Romyshe seate). Wherunto immediatly he addeth another, one of the chiefest sowres of soules the determination of the infinite dignitie, immunitie, and power of hys cleargye, but chiefly of the Bp. shop of Rome, whiche he beateth into mens heades, that al those whome the Bp. shop of Rome once admitteth, & acknowledge in hys cleargye, muste be iudged and corrected of none, but onely of the Bp. shoppe of Rome, and he, of no lyving creature, no not of the very counsaill, though he drawe with hym manie milians of soules to hell.

Also that heauen gates can be open to no man, whiche cometh not thither fauored of him and purged with his ceremonies. Finally that he hath in his keepinge the keyes of heauen earthe

Of the infinite power of y^e cleargye & the Bp. shop of Rome.

Distinctiono .xl.
li. Papa

Bucer to the holy

earth and hell, so that it is in hys power to brynde and to louse at hys wylle and pleasure al lawes and Empires. And that he is the veray Lorde of the whole worlde, and trewe possessor of al the ryches therof, and yet nother man, nor God. Yes truely a God of y^e earth

The lpe. With these snares men are entangled
fe of the and kepte, folowe moste commonly
that put theyr lpe, whome they suppose are a
more pointed gnydes vnto them to the ble
trust in sed and happpe lpe. And albeit they
the po treade vnder foote the Sonne of God
pe then with theyr manifest mischeues, & fla
wicheit gitiones, and counte hys blood pro
phane, notwithstanding they promysse
that God wyl be mercifull vnto the,
and at lengthe after tollerable purga
tion obtayne the happpe and blessed
lyfe, so that perleuerage in the obep
saunce towardes the Romyshe seate, &
communicarynge of the ceremonies,
how soeuer they be approued by the
same seate, get and obtayne the indul
gencies of the same seate, and interces
sion of the sayntes, by those wayes,
whiche the same seate hath prescribed.

Thus

churche of Englander

This is the cause y^e al they y^e beare the
name of Christians, few excepte, haue
ben seduced, and gone headling into so
muche vngodlines, & abomination, y^e
we are therfor abominable euen vnto
the Turkes. We ought therfore of
bounde dutie to thanke God greatly
& our salpout for pou, whome he hath
minded, breaking so happilpe these,
which were ones most strapte bondes
of y^e devil, and driupng awap that dar-
kenes, so bypng pour selues & poures
vnder y^e happie & plesant poke of our
Lorde Jesus Christ, into a kingdom of
lpght and euerlastyng libertie, for by
cause ye restore & praple vnto al the re-
adpng, & authoritie of holpe scripture
on thys maner, as we se by thes hedde
p.incipples of alchristia doctrine, & ex-
pound the In godly & holp. Concerning
y^e trew and liuel; sayth in Christ. The
perditio of al manknd by the former
& carthlye Adā. The restitucion and re-
nouation of the elect, by the other & he-
auenly Adā, And then duties which
are so restored & renued. For now pour
men (who so will) thankefullp receaue
these

Thana-
kes ge-
uing for
the resti-
tutio of
christes
kpyngdō
in En-
glande.

Bucer to the holy

these so great benefittes of **Christe** at
your hande) shalbe instructed bapty
more and more by these holpe letters
to all godlpnes and helth: and framed
to all good worke bothe openly & pri
uatelp: And that not alonelp the
stronge in fapthe, but also the weake,
for hereof, as ye declare agrepung with
S. Fulgentius, **Christes** suchelpnges
map suche no lesse thep: milke, reason
& simplicitie, then the strong in fapthe
comprehende sounde meate, the mea
te of enerlastpng lyfe.

ἵ ἰ λογ
κὸν καὶ
ἀλλο
λογ.

Wherefore we wil continually prape
God, & our father through his Sonne
our sauour, y^e he wil vouchesafe as so
ne as map be to make perfect the good
worke grounded in you, to restore hys
sonnes kpngdome, & so to kepe it per
fecte vnto the dape of hys sonne.

Of the whiche worke of the **Lorde**
for suchelp begonne amonge you. I
thoughte beste in thys place to make
some mention, for two causes, the one
is, hat I map some what cal to memo
rye, that wonderous beneficence of
God, & wouthpe great renoune amōg
all

churche of Englande.

all Christians, which he hath shewed
vnto you, for the comforte and conso-
lation of many of Gods children. The
other is, that I may speake vnto you
familiarly of youre countrey man
Steven, my Lord of Winchester, and
so take my beginning of a more accepta-
table place & not far fro the purpose.

Withowt faile many of you haue
read the two epistles whiche this man
writ a yere while ago agaynst me,
as full of reproches as they may be
thruste: And not a few of you haue
wondred (as I haue byn oft certified)
why hitherto I deferred to make hi an-
swer, the cause of the which differing
or prolonging of tyme, I thought me
te here to declare, especiallye seeing in
the reueylinge and disclosinge of oure
disputation begone at Ratisbona a-
bout the nature & disposition of faith
which iustificeth (that is to say) which
attacheth so perfectly the mercie of god
that iustifyeth vs in all that our Lord,
that it maketh vs assured of ever las-
tyng helth) I disclosed and confuted
certayne of his deceptfull argumen-

Bucer to the holy

tes, wherewith he wēt about to disprove
oure right confessiō & verie apostol
like doctrine.

Causēs **C**rew it is, I tooke in hande oft tyme
whp Bu me sto answere him as to touching the
cer dis- unmarried state & other places, whiche
ferred he laide so spittefullpe againste me, and
to as- to point his sophistrie, and quarelling
siwere ges in their coloures, but ever some
wpon busines was in the waye, whiche I
chellers knewe partepned more to my ministe
cavilla- rpe, then to confute his sophistical and
tions. rptions reasons, no lesse vaine & trif
ling, then vngodly and ful of reproche,
how so ever he stande in his owne conceit.

For I thought thus with my selfe:
Ther that shal reade thes so great re
proches, which procede of such an im
potent hatred & suche sophistical cavil
lations will knowe the cause whiche is
in cotrouerspe betwixt vs, or will not
pf they will not, they shal styll remaine
in their pleasant lies, and reproches, & is
not fet that they sholde be anye more
offended with the defense of the truth:
But pf they wyll and are fauozers of
the

churche of Englande.

the tzenthe and rightousnes, they may
sone perceaue by Abpynchesters verie
writinges, & such places as he bringeth
out of my booke, that he hathe ons de-
creede to peruerter with his scholish
reasons, and to debilitate with his e-
uel reportes, what so ever I haue spo-
ken, though it be Godlie and a right.
Wherfor they will in no case permit
them selues to be lead in to anie preiu-
dice or foreiudgemēt against me by any
of Abpynchesters raplises, before they
haue in lyke case read my booke agāst
the which he is in suche a rage. The
which yf they do, they shall knowe for
a certaynitle, that this man of an ob-
stinate and stubborne mynde resisteth
Christles doctryne and the spūcere re-
stitutiō of the churches: And that, whē
he tolde byng no probabyltie agāst
it, he went about (pretermitting therein
oure perfecte demonstrations, whiche
were concluded vpon the authoritie of
God and all the Apostolike churche)
here & there in my booke to scrape to-
gether certayne wordes, & to take some
doubtful places & of an uncertayn life

Wher

Bucer to the holy

wherin he might manifeste his will & profoundes in peruertering the treuth and conuitiating them that haue not deserued.

For in that booke vnto Latomus (wherin I noted certapn prouisions of the Apostle, which Wopnchester went about to destrop & to cōfute so woud-dilie) I declared by Gods manifeste wordes & cōsente of the trewe aposto-like church, that the same whiche Latomus tooke vpon him to defende as the lawe of the church wherbye pres-tes are forbid to mary, is not the lawe of Gods church, but rather the pesti-lence and plague of the lawes, whiche after an horrible passiō bringeth to de-cape al the holines bothe of the Clea-ge, & of the people of God as manpe as folow the chastitie of their shepher-des, bpeause this lawe reiecteth & set-teth a side manpe apt to redresse godes churches: and hath oppressed the chur-ches wpythe suche mē that turne vp set downe, and vtterlie bringe to confusiō the doctrine and discipline of Christ.

I shewed that mariage of it selfe is a holpe

Tracta-
tus de
celibatu
Buceri
ad Laro-
mum.

churche of Englande.

holpe kpnde of lyfe, and that therin is
som thinge contayned which colde hel-
pe no smale dele the office & ministerpe
of a preest: and y for the self same cause
the holp ghoolt set in the fyrst & chiefe
place amonge the gyftes and vertues
of a Bishhop, that he be an honest ma-
rped man, and a godly and profpytable
housholder.

I taught furthermore that the mat-
ter it selfe geueth euident iudgement
how so many minilfers of religion are
not found, that make them selues cha-
st for the kpngedom of heauens sake, as
there shoulde be, whiche abstinence is
onely meate for preesthode.

Afterwarde I made playne that y
holp ghoolte willeth them, that burne,
and are in ieopardye of vnpure chasti-
te, to marpe withoute any lette, other
of vowes or mans lawes.

ffinallpe I lapde agaynst him with
the scripture of God, both the decrees
and auctorities of holy fathers, & of
suche fathers as sought by all meanes
to haue preestes vnmарped, whose de-
crees and sentences, pf they be had in

Wig

any

Princ-
ples
wherby
the po-
pish law
concer-
ning the
abstine-
re & cha-
stite of
preestes
is confu-
ted.

Breuer to the holy

any estimatiō, as they ought to be (for
they haue upon Gods verie worde &
lawe) proue. that of a thousande pres-
tes at this daie, scarce on can be foun-
de whiche may remaine in this holpe
ministerpe: & that not allonlie for their
bitious and filthie castitie, but also be-
cause they be entangled in the busines
of the worlde & are nother learned nor
diligent to feede the lordes flocke, so
that they take not their vnmarried state
hpon them for the kingdom of heauens
sake, but for fatte benefices & ecclesiastical
dignities.

The de-
monstra-
tion of
hys con-
futation

And so by thes vndoubted princio-
ples of holie doctrine, & concluded by
gods very decrees, I declared that, for
so moche as it is earnestlie sought for
in them at this daie, whiche muste be
admitted to take cure of the churches,
to botwe chastitie, els muste be cōstray-
nid to forsake this ministerpe, in case
(that they mape the better lye) they
take wiues accordinge to the lordes cō-
maundemēt in their preesthod, or af-
ter they haue bowed their solitary lye;
it can be attributed to no church,
but

churche of Englande.

but muste be worthilie couēted the doctrine of duels, wherbye they bring to decay, and throwe under foote, after a moste miserable fashion the lawes of Christe and the churche, & by the which the whole order of the Cleargie hath made exile, and banished all holmes and godlines of the lpe.

But what (I beseech you) doth Wm. Wpchester bring agaynst these thinges? Wpchester
Whiche of these principles wherby my purpose hangeth together and is moste evidentlye concluded, hath he laboured to confute? What I holde the cause be then that in answeringe to such godlie and spitesfull schoolishe reasons and checkes I spent not good houre well and more profitablye? Notwithstandinge as I foresaide (like I holde because the expectation of my brethren requiringe myne answer so ferventlye, I purposed with my self reasons to let it aside, whiche I began a good whyles past. For all I connected with my self that these brethren whiche were so instant upon me in this behalfe were more moved wth the a

Bucer to the holy

certayn indignation against Wpnchesters most importune boastindes, then þ they perceaued my silence to be any great hinderance to gods church. But I minded in myne answer vnto Wpnchester to entreat of more at large by the opinions of holy fathers, & place touching the vnmurped state of preestes & professors of solitarines, whiche I spake of before vnto Latomus in a maner altogether by the holy scriptures (although also here & there I added the authoritie of holy fathers, & of the church) and to publishe al such thynges as before I declared by scripture now in the more frequent testimonies of the olde church. And bespdes that to confute not Wpnchesters sophismes onely, but al other menys, which in thyngs behalfe haue ben at any tyme objected agaynst vs, as many as were of any apperaunce of trueth or probabilitie. But when about the edition of this work sone after I had caused the wolste royall and iustiant Prince of moste famous memorie, King Henry the, viij. of þ nam. to be made priuie, who

An Ar-
gument
of hys
iuste de-
fence a-
gaynst
Wpnc-
hester.

church of England.

who made answere again that he had rather I should differ for a season the publishinge a booke therof, for he trusted to come to passe that I should speake of this and other controuersies in religion at some tyme peacable with winchester, & other learned of his realme, to the intent a godlye concord and vnitie in religion might be sought forth, and a farther instantation of the churches, which his purpose I might haue hindred, if winchester (whose bitternes in writinge he did in no maner wise alone) shoulde haue bene prouoked to writ anie more openlie againste vs, And so this the kinges godlie and prudent answere receued, when els (as I thought with my self) I should not seme by this my labour to prospt the churches anie thing: my worke which I had in minde to go forward withal I laid asyde againe: for all in the mean season therin I bestowed verp much diligence and in maner to the hindraunce of the necessarie busynes of my office.

But now leinge I haue sett abroad in the treatyse of the question of iustification

King
Henry
viii. his
first pur
pose.

Bucer to the holy

speciation, Wiccester craftie and subtil
reasons, which he with his great brag-
ges, after his accustomed arrogancie
objected against me, and not so moche
against our catholike & right opinioned

The can doctrine, as the holpe fathers (for I
se whpe thought not beste to cleape ought whi-
herz he the semed anie thinge probablie lapde
maketh agaynst vs of oure aduersaries) I
answere thought it conuenient now at this pre-
of the d. sent tyme to add somthing ther unto to
marped now, concerning the vnmariied state,
state al. and the false lye which the same Wp-
so, shester hath forged vpon me, lest he

again shold be a greuous to the good
briethre with his our ragious boastings,
and reproches y I dare not contende
with him in writtinge of theis places,
bicause I perceaue my selfe throughly
convinced of him, to remaine in the still.

Now will I breslye shewe mine
answere of four thinges. first
of this, bicause I affirmed godly
and trulp, that God calleth and geueth
manie menne to mariage, which ther-
for can not take vpon them verie holpe
& abstinence, to say for to obtaine ther-
lype

1.
The cha-
pters of
this pre-
sent de-
fense &
answere

church of England.

bpe the kyngdom of heauen.

Secondarilpe, that though it were
so that euery man map take þe saing of
holy abstinence if he be onlpe willinge, &
obtaine the gift of the same, as Winc-
chester contēdithe. Yet that abstinence
is at this day required againste the au-
thoritie of the olde churche, of all those
whiche will applpe them selues to pres-
tinge, or remaine therein, and of all that
professe solitarinesse.

Thirdepe of the false lpe whiche
Wincchester hath wrongfullpe soz-
ged vpon me.

Last of all, of the naturall interpre-
tation of this place. Neuerthelesse he
that purposeth suerlpe in his harte, &
hathe no nede, but hathe the power
ouer his owne will, and hath so decreed
in his harte that he wil kepe his virgin
both wel. Whiche done, I wil also breif-
lpe touche theis places, It is not good
for a man to be alone. And, It is good
for a mā not to touch a womā. Also to
eschewe fornication, let euerie man ha-
ue his wyfe. &c.

For all therfor, þe I map teache to what
wicked tpraupe the state be marped
in so

Bucer to the holy

is so required of all, none except which
are epther thruste in to monasteries, or
compelled vnto presthould, whiche all
me perceave to be no other thing, the a
pernicious snare of Sathā, wher with
he hath overthrowē in to such horrible
uncleannes of lpuinge in a maner the
wholle ecclesiasticall and monasticall
order, whiche emonge all other haue
wrested and writthed thps the Lordes
mat. xix. sainges: All men can not awape with
that sainge, sainge they to whom it is
geuen. Also, he that can take it, let hym
take it. And the Apostles saing: I wold
1. cor. vii. al me were as I my self ame, but euery
Of the mā ha he his proper gife of God, on
proper after this maner, an other after that.
interpre This foundations therfor of oure
tation of trenth, Abinchester going about to bn-
chzistes derminde, spilt hath taken vpon him to
sainges, defende that interpretaciō of Chzistes
all men wordes, All men can not awape with
can not that saing &c. And he that can take it,
awape let him take it: wherin not a fewe wold
this saig haue this words (take, & cā take) to be of
saing like significarion w (wil take) as tought
they to the lord wolde haue saide; All men wil
not

churche of Egnland.

not take this sainge, & he that will take it, let hym take it: and hereof he perceived a quarell that I wold haue this the lordes sainges spoken by a fygure in Rhetorike named Ironia, no otherwise then it is comunely said of a thinge which is impossoble to be gotten. Let him take it, that can get it, as who should saye, no man can wyne or ouercome it.

For soethe (as all men may reade in my booke vnto Latomus) I spake not a worde of Ironia, but haue therein manifestly confessed that it is graunted to manye to take thys sainge, yet not to al. And I go about there that which the lord spake euidently: Will take not this saing. And let him take it that can, for he said not, all wpll not take this, & he that will, let him take it.

Who doubteth that Christ our lord the onlpe geuer of trewe & holp chastitie, and thes a lower of the same, pl he had put in euerie mans wpll to take it, and had not thought to permit manie more to receaue copled chastitie, then abstinence, at the saing of his disciples, pl it be not lesull to put awaye an vnthank-

Bucer to the holy

thankful wife, it were better to marie
no wife at al. I hold haue ansured that
it were farr better, yf it be done for the
kingdom of heauens sake. But that he
woude not haue all to solue this kinde
of lyuing, yet that they shoulde whiche
are willinge, and he wyl not fayle to
helpe suche as seeke and labour for it.
But now it is not so, for he said on this
maner. All can not away with that sa-
ing, sauinge they to whom it is geuen.
By the which wordes (if ye wreste and
writhe them not) what othe thinge I
praye yow may a man gather, but that
the lord saide: All take not this thinge,
because it is not geuen to al, but to cer-
taine men only, electe from aboue to
this kinde of lyuinge.

But Winchester laithe to my char-
ge, y this interpretatiō is take of mine
own braine, & y he hathe his which he
alleagethe of me y were of y right opi-
niō & faith. Which how vaine ly he hath
written I reporte me to y witnesse of y
faithfull and right opinioned fathers
and such as aspyre trulye and godlye
the

Church of England.

the bulwark and holpe chastitie.

S. Hierom in dede a great defender S. Hier.
of the solitarie lyfe writ against Iou-
nianus, in that booke wherein he defen-
deth to the bitter moste, the diguittie of
fretwe chastitie. If al might be virgines
the lord would neuer have said, he that
can take it, let him take it: And the A-
postle would neuer have stiched to swa-
re the same. Also he writtinge vpon
the selfe same place of Mathewe, after
he had denyed þ this the lordes sainge
(they alone take that saing to whom it
is geuen) shold be referred to destinye,
fortune or chaunce, but muste be vnder-
standed that it is geuen to such as pra-
ye, make dilpgence inquispion and la-
boure to get it, shewed this reason of
that his expostpon. Because all that
aske, do receaue, & that seke, do fynde,
and to them that knocke, the doore is
opeind. Notwithstandyng sone af-
ter he expounded (he that can take it,
let hym take it) he added this wher vpon
(he saith) the lord bringeth in. He that
can take it, let him take it, that euery
man

Bucer to the holy

« man should loke vpon his possibylitie,
« whether he be able to performe the pre-
« ceptes of virginitie and chastitie. For
chastitie of her selfe is amiable and eno-

Marke, tiseth every mā unto her. But he must
be y^e cā, conspder his strength, that he which cā
and not take it, maye take it, this is his sainge.
he that **W**herfor he perceaueth y^e the chasti-
well, tie taken for the kingdō of heaues sake,
is not geue to every man, but to whom
it is geuen, it is not geuen by destinye,
fortune or chaunce, but by the gyst of
G D, and by suche a gyst that
must be receaued & kept with prayern,
diligens and laboure. And therfor vpon
whom in ever God inspireth his spi-
rite to praye and to si ke for this gift by
faith, they praye for it and obtaine it.
But God inspireth this spirite vpon
thos only, whō he hath called to chas-
tite, as he inspireth with his spirite to
praye and to laboure for copled chasti-
tie, thos whom he hath called to holpe
matrimonie. For God vniuerseth to ef-
fect in euery one by hys spyrte that
he hath decreed, and distributeth hys
giftes to eche one as he thinketh beste,
and

churche of Engelande.

and to eche one acording to hys voca-
tyon. i. Loxath. xij.

And for thys cause Sanctus Hila- S. Hila.
rius vpon the selfe same place of Ma-
thewe writeth, that the lorde wolde
therbye admonishe vs to be lyke vnto
him, which hath willingly decreed to be
vnmariied, yf we can: he saith not, if we
will So S. Austine also wher as he S. Aus-
writeth. De adulterinis nuptiis. xix. gustin.
capi. ad Pollentium, speaketh of that
the Apostle writ (he that ioynerh hys
virgin in mariage, doth well, but he y
doth not ioyne his virgin in mariage,
doth better) and saith, who so can take he is pro-
fit, is motioned vnto the better by the toked y
Apostles counsaile. Marke, he saith can take
not, that everpe man is motioned to it,
chastitie by the Apostles counsaill, but
they onlpe which can take it.

Upon this S. Gregorie also in his S. Gre.
booke De pastorali cura, capi. xxix.
Part. ii. writeth that the faithfull and
godlye shepherdes should admonishe
the chaste, that if they sustaine the stor-
mes of temptatiōs with the difficultie
of their helth, they should drawe to the
hauen

Bucer to the holy

hauen of matrimonie. And in the chapter followinge of the same booke he wretteth: Leth the ignorant of sinners fleshe geue care, because treuthe speaketh of him selfe concerninge this integritie and purenes: All men can not a wepe with this saing, which he spynia speth to be the chefelste thinge of all, in that he put a negatiue. Beholde he witnesseth, how God saith plainly, that this gifte is not in euerye mannes power.

Christ
denied y
all men
take the
worde
of chasti
tie.

All can
not take
it.

Also S. Bernarde writt vnto the clarkes whiche then in his tyme began to runne to take holie orders without reuerence or consyderation, I wold God (saith he) that suche as are not able to abstaine, wolde not be so bolde to professelle perfectnesse or to take vpon them to lyue vncorruptely. For it is a sumptuous bulwarke, and a waightie worde which all can not take. In sermone ad clericos, de contemptu mundi cap. 29.

Be se therfor (molke deuoutre brethern) how many of the holy and faithfull fathers vnderstood and expounded thos the Lordes saynge that all
take

churche of Engelande.

take not holpe chastitie, after the same
fallon, as we. Yet is not Wynchel-
ter ashamed to aspryme, and write that
we interpreted it of oure owne brayne,
and otherwise then the right opinioners
haue done. And therfore ye see by this
one place what a thankelesse thinge it
is to answer such manifeste, and im-
pudent quarrellinges, and brablings.
Yet do I not gainsaye but Wynchel-
ter hathe certayne of the olde writers
whom he reciterhe for the authores of
his interpretation, though they be be-
rye fewe, and in this expolition not
to be compared with the ours. And besy-
des that, the lordes verie sayng maketh
with us. Ye se therfore by what auda-
citie Wynchelster hath written that
we brought this interpretation out of
our owne brayne, and contrarie to the
meaninge of the right opinioners.

And when I had confyrmed oure
interpretation which we brought, by
S. Pauls authoritie, alleaginge this
place: I wold all men were as I
myselfe am. But euery man hathe
A g hys

Bucer to the holy

his proper gft of God, one after this
maner an other after that. Uppe-
ster went about to wrestle and writh
this place also. For he saith: In that, so-
me men haue not the gfte of Chastity
it is by thei owne default, for God of-
fereth thys gfte equally. And of this
hys saynge he bringeth thze reasons.

Uppe-
ster
taketh it
to be spo-
ken un-
determi-
natly,
though he
it be spo-
ken deter-
minatly

One because Saynt Paule saith. It
is good for a man not to toweche a wo-
man: and saith not, it is good for hym,
or hym, but vndeterminatlye for all.
And for a more probation thereof he
addeth. I wolde all men were as I my-
selfe am, but the Apostle wolde not ha-
ue wysshed for all, the thyng that coul-
de by no meanes agre to al, or disagree
to Gods bountifull goodnes, that he
shold geue it to some only with respec-
te of parsonnes, whiche he spake by
the Apostles mouth to be expedient
for all men.

Because
y Apo.
wysshed
all to be
chaste, it

Do ye not se (most deuout mē) how
moche thys Bp shope presumeth by
Gods worde? Dyd the Apostle then
speake vniuersally and vndeterminat-
lye (It is good, & to be desyred for of
all

churche of Engelande.

all men not to touche a woman) becau- is not to
se he saide I wolde all men were as I cluded, &
my selfe ame? Dyd he not furthwithe chastitie
add a contraction and exposalion of is profit-
his saving. But euerie man hathe hys table for
proper gift of God, one after this ma- all,
ner an other after that, and immediat-
lye after. They that can not abstaine,
let them marie. Also, It is better to
marie, the to burne. As to his forsaing,
It is good for a mā not to touche a wo-
man. He added incontinently hys expo-
sition. But for to auoide fornicatiō, let
uery man haue his wyfe?

Whiche when Winchester interpre-
teth of him yis now already married, &
saith that it is good for such an one to
touche his wyfe, if she also agre not to
be married state. Notwithstanding euerp
married man ought to render mutuall
beneuolence of wedlocke to his wyfe,
agreable to the holie ghoste. How dare
he be so bolde to saye that God speake
by the mouth of Paule that it is con-
uenient and good for all vniuersallp
and vndeterminatp, not to touche a
woman? Winchester therfor after his

Bucer to the holy

accustomed maner vnderstood it here
to be spoken vniuersallpe & vndetermi
natpe, which is spoken particularpe
and determinatpe. And so of a false
argument a man may brynge in what
he lyst.

Also if Paule had not added suche
an euident and oft recited expostpon
after thys hys saynge vndeterminate.
Yet by thes wordes (I wolde all men
were, as I my selfe am) it colde not be
gathered, that abstinence therfor shold
be such a gift whiche God of hys in
fynpte bountie sholde geue vnto all,
vlesse he wylbe counted parcial, and
to haue respect of parsons. The selfe
same thynge dothe he write to the Co
rinthians in the same Epistle, xliij.

Because chap. (I wolde ye all spake with tun
the Apo ges, but rather that ye prophesied) &
He said, addeth to thys hys wylhe no contrac
I wolde tion, as he dyd before cōcerning the
ye all tie. Hereof therfor (yf Wynchesters
spake argumet be trew) we may conclude
withūgs that all they whiche on ye put to the
wyl

churche of Engelande.

toyll and prape, maye receaue the gift and pro
of tungen & prophetic of **GOD**, And pheties
that it is contrarie to Gods bountifful ed, it fo
goodnes to geue that thynge to certai loweth
ne with respecte of parsons, whiche he not y it
hath spoken by the Apostles mouth is good
so manifestlye to be good and worthe for al to
to be despised for of all men. But the speake
holy ghost spake by Paul y he distribu with til
teth his gistes as he thinketh mete and ges.
that without respect of parsons. For
he hathe respect of no parson, but onlie
hys holpe and iulle will, and by ptytie
of his churche, when to one he geueth
the gyft of prophete, to an other the
gift of thungen, to an other the gift to
discerne spirytes, to an other the gyft
to heale, to an other the gyft to gouer
ne & rule. So in lyke case dothe he ge
ue to an other the gift to leade a solita
re life, to an other to be coupled in ho
lye matrimonye, regardinge no pa
son, but onlye accordinge to his voca
tion, and commoditie of his churche.

Wherfor as by y saig of y apostle (3

¶ iij

molde

Bucer to the holy

wolde ye all prophesied) is it not concluded that this gyft is therfor geuen of Gods immunitie to all, or that there is respect of parsons before God. So maye it be moche lesse concluded, that because the Apostle wished all to be vnmarrid as he hym selfe was, chastitie shoulde therfor be good for all men in this present lyfe, and geuen of God, or that God hath respect of parsons. For when the Apostle had wished chastitie vnto all, he added a moderation of this his generall wishe, whiche after the wyshe of prophete he did not. Also it is manifeste that the gift of prophete, of it selfe, bringeth a lytle more profit to the churches, then dothe the gyft to be vnmarrid.

But what nede so moche a do? Did not the Apostle playnlye saie, and without anye expostion, the first Timothy. fyfte, I wyl theonger we, men to marre? May we therfor hereof conclude takyng for example Wincchesters argument, that it is good for allonger Wwomen to marre,
and

churche of England.

and euill, pf any vnmarried kepe her
selfe chaste in the lorde? And whē the
same S. Apostle said: I haue wylled Rom. ix
my selfe to be cursed from Christ, may
we cōclude that it were better for him
to be caste out of Christes fauoure, thē
raigne with him in heauen? We se ther-
fore (Christia people) y so moch erudi-
tion & foresight is not in this Bishop-
pe, as furiousnes & creakyng agāst vs.

Let vs now come to Winchester's
other reason wherewith he goeth a- chelsters
boute to proue, that God geueth the seconde
gifte of chastitie equallie to all men, reason,
He sayth, there are onely two conditi-
ons of oure lyfe, the marred and the
vnmarrēd state, and God geueth to
euery man the possyblytie of them
both. And therfor offereth vnto euery
man the election of them bothe also,
and al necessaries appertaynyng the-
re vnto. Which pf he should not, to y
one condition should pertaine no wil,
election or possibilitie agreeable to hys
gifte: but rather compulsion, & should
tyghthe to the one parte be named
constraynt, which is farre alienate frō
the

Whyn-
chelters
seconde
reason,
Ju. i.
Episto-
la Win-
tonien-
sis Ca. 4

Bucer to the holy

Upon the gifte and vocation; and that God
chethers sholde not seme to be liberall towar-
two fal- des some. This is Upnchesters secōd
seprinci- reason, wherin he declareth agapne
ples that his stiffe audacity in taking principles
God of whiche God nepther graunted him,
what thi nor we. Wherof the one is, That
ges he le what thinges or cōditions of ipse, god
auethfre hath graunted euerye mā in general-
election, tpe to chose which of thē he wil, therof
he ge- also he geueth euerye man powre to
uery also take whiche he will & to vse it to him
the facul selfe. The seconde is ffor all that god
tre of the bp his Apostle offerithe to euery man
same tyi fre election of Chastitie or matrimo-
ges, and nie: & pf he geue not powex acording-
excepte lie to eche one y he map receaue whe-
he do so, ther of thē he will: pet dothe he not in
he com- dede geue y fce electiō, though in wor-
pelleth des he setteth it furth bp y Apostle ge-
them, neralipe, but euery mā muste be drinē
to the one kinde of ipse: And that he
seemeth not to shewe like liberalitie to
all men. Up thes argumentes Upn-
chester concluded hys secōde reason,
which are bothe false.

The falsenes of the firste proposi-
tion

churche of England.

tyon euerpe man map knowe hereof.
G D D hathe putte all good artes in
mans fre power, no lesse then chastitie
and matrimoupe . ffor pf any man
chose to hym the arte of tyllpunge the
grounde, or any handp craft, or anye
arte whiche hathe the vse of reason in
it, in that forsoeth by it selfe he sinneth God ge
not. ffor good neuer prohibited anye ueth not
to learne these artes. Wherof truelpe furthe
can not followe that God therfore ge with the
ueth to euerpe one the verpe facultie, power of
that what arte soeuer a man hath cho- thes thi
sen to him, the same also he map throu- ges, whe
ghpe learne, and that without God rof he
geue it, he shoulde seme not to be libe hath ma
rall towardes some. As for exam. de fre e
ple, pf anye be made and borne to the-lection,
workes of the bodpe, and verpe bu-
apte to those artes, wherebpon the ex-
ercple of the munde consisteth, but pf
he put hys wpll to, and wpll pray that
he maye be indued with the facul-
tye to learne manp tungen, and the
philosophycall artes muste it ther-
for be graunted that god (pf he wpll
not

Bucer to the holy

not seme to shewe more liberalitie to
some then to other) will graunte hym
that facultie that he may be shortlye
cunninge in many tungen and artes?
But to spreade abroad and to furnishe
Gods kyngedom, the knoweledge of
tungen and good artes are of more ef-
fecte, then to be without a wyfte; whi-
che thyng chauncheth bothe to childre
and fooles, and yet by their chastitie
may they not profit the churche, as the
other can that are indued with good
artes.

God in herpe dede hath left to men
fre chose of al thynges, conditions of
of lyfe, and actions, wherof he gaue
not preceptes expessedly. And thys
chose he wyll not haue done rashely, &
vniknown to him, but circumspectely
and godly: that is to saye, makinge
diligent inquisition therfor (after the
inuocation of hys spirite) whereunto
God hath created euery man apt and
called hym. For we must with diligēce
seache out in all thynges, what plea-
seth the Lorde and looke that we lyue
circumspectely not as fooles, but as
wyse;

church of Englande!

wyse: not as vniuersall, but as vndersta-
nding what the lordes pleaser is. And **Eph. 6.**
by Gods verpe gyftes and faculties,
whiche he hath geuen to euerpe man,
it muste be knowen, to what kynde of
lyfe, to what artes and actions he hath
destyned eche one. For to what kynde
of lyfe so euer god hath destyned euerp
one and made hym, to the same also ge-
ueth he vnto euerpe one abundantly
gyftes and faculties, whiche the wy-
se men amonge the hepten acknow-
leged. And therfor in the educatiō and
bringyng vp of yowth, they gaue com-
maundement firste of all to looke vnto
to what arte and estate euerp one se-
meth to be borne and made.

Noether may God therfore be coun-
ted to kepe backe hys liberalitie from
some, yf he geue not to al lyke gyftes,
seynge he geueth verpe manpe to all
men: althoughe to some one and to so-
me other. Noether maye it therfore be
sayde, that God heareth not the pray-
ers of some contrarie to hys promyse.
For God promysed not to geue eare
to oure prayer, whatsoeuer we aske
of hym;

Bucer to the holy

not seme to shewe more liberalitie to
some then to other) will graunte hym
that facultie that he may be shortlpe
cunninge in many tungen and artes?
But to spreade abroad and to furnish
Gods kyngedom, the knoweledge of
tungen and good artes are of more ef-
fecte, then to be without a wyfte; whi-
che thyng chauncheth bothe to childre
and fooles, and yet by their chastitie
may they not profit the churche, as the
other can that are indued with good
artes.

God in herpe dede hath left to men
fre chose of al thynges, conditions of
of lyfe, and actions, wherof he gave
not preceptes expressedly. And thys
chose he wyll not haue done rashely, &
vknownen to him, but circumspectely
and godly: that is to saye, makynge
diligent inquisition therfor (after the
inuocation of hys spirite) whereunto
God hath created euery man apt and
called hym. For we must with diligēce
searche out in all thynges, what plea-
seth the Lorde and looke that we lyue
circumspectely not as fooles, but as
wyse:

church of Englande

people: not as but people, but as vndersta- **Eph. 6.**
nding what the lordes pleaser is. And
by Gods verpe gyftes and faculties,
whiche he hath geuen to euery man,
it muste be knowen, to what kynde of
lyfe, to what artes and actions he hath
destyned eche one. For to what kynde
of lyfe so euer god hath destyned euery
one and made hym, to the same also ge-
ueth he vnto euery one abundantly
gyftes and faculties, whiche the wo-
se men amonge the hepten acknow-
leged. And therfor in the educatiō and
bringyng up of yowthe, they gaue com-
maundement firste of all to looke vnto
to what arte and estate euery one se-
meth to be borne and made.

Neither maye God therfore be coun-
ted to hepe backe hys liberalitie from
some, yf he geue not to al lyke gyftes,
sepyng he geueth verpe manpe to all
men: althoughe to some one and to so- **i. Ro. xij**
me other. Neither maye it therfore be
sayde, that God heareth not the pray-
ers of some contrarie to hys promyse.
For God promysed not to geue eare
to oure prayer, whatsoeuer we aske
of hym;

Bucer to the holy

God wil of hym: but if we aske oughte of hym
geue all throughte the name of his sonne, by
thynges whose name we can aske nothinge per-
whiche fectlye, and without this condition, if
we aske the father will haue that we aske to
in the na be of anye valu to sanctifye his na-
me of me, granishe and aduaunce his kynge-
hys son- dome, lauinge thos gyftes, wherof we
ne, but haue receaued his expressed precep-
by hys tes, that we sholde desire them. If that
name we be trew we haue no precept to requyre
can aske of him anye power to lye without a
nothyng wise. as we haue to pray for the increa-
perfect ace of faithe and loue, and all thinges
lye, but in general which the father wolde ha-
suche ue to preuaile anye thinge to the sancti-
thynges fyinge of his name, and aduauncement
as belö of his kingdome. Therfor Whynche
to hys sters firste principle of his second rea-
gloze, son is false. that is to say. That God

geueth to euery man the facultie and
gyftes to obtayne & performe al thin-
ges wherof in his scriptures he hathe
left fre election. or that he semeth to
withdraue his liberalitie from some.
And no lesse vaine is Whynchesters
other principle, That God hathe not
left

churche of Englander

left to man fre wil to chose chastitie or
marriage, but euerpe man must of ne-
cessitie be compelled and constyrained
to the one, If God geue not lyke fa-
culte to euerp one, to take eyther,
whether it be chastitie or matrimony.
For Chyldes spirite (whereby al gods
chylidren are leade) byngeth to passe,
that euerpe one which is willing ta-
keth the kynde of lyfe, whereunto he
feeleth hymselfe to be called from a-
boue by thesame spirite and gistes ge-
uen to the same. And seying that God
distributeth to hys chylidren hys gyf-
tes and spirituall facultes, for thys
onely purpose, that they shoulde take
in hande the functions of lyfe, whiche
he hath appointed before vnto euerp
man with a mozt sure iudgemente of
mynde, and a mozt ready and constant
wil. In verpe dede Wpchester bring-
geth in thys verpe vncircumspectiue
and to baselye for a diuine, that men
stopped from free wyll and electio-
on, shoulde be compelled to chastitie
or matrimony. If it be trewe whiche
we affirme, that one receaueth

God
therfore
compel-
leth not
to anye
kynde of
lyfe, be-
cause he
callethe
theyder,
and lea-
deth wi-
the hys
gyftes.

of

Bucer to the holy

God lea-
ueth
vnto his
the fre
election
of many
thynges
but that
he ruleth ac-
cording
to hys
arbitry-
ment.

of God that gyfte of matrimonie, & an-
other the gyfte of chastitie, and that no
man can take vpon him holie chastitie,
but he to whom it is peculierlie geue:
like as he cā not also take holie matrimo-
nie, whiche hath not receaved the
gyfte therof. And God dothe not so di-
tribute the fre election of thynges, cō-
ditions, and actions, of this presēt lyfe
to his, that when as he hath geuen to
euerie man some certayne kinde of lyfe
and actiōs, he sholde so moche the lesse
lead and guide him wiche his spirite &
instructe him wiche his gyftes. And
barrethe them not therfor from their
fre electiō & arbitryment, nor cōstraineth
them, bcause he leadeh hys in al pa-
thes to the whiche he hath chosen, de-
stined, & made eche one, & distributed
his gyftes, for he bringeth to effect in
his, bothe to will & to do what so euer
shalbe for their profit, accordinge to his
fatherlie beneuolence towards the.

In his lawe hath set furthe lyfe and
deathe to euerie mā, and therof geneth
fre chople. Yet dothe he effectuallie
moue his electe to chole lyfe, that is,
the

churche of Englande.

the obedience of the lawe, and to refuse death, that is, the disobedience of the lawe, and mouethe not the other so effectrousslie, whiche also the better schoolmē knewe. And by this meanes it is that as thei nother heare nor learne of the father, and he draweth them not to his sonne, so maye they not come to Christe our lord: Yet are they nother compelled to death, nor the other to lyfe: Nother maye the other boaste that they haue receaued lyfe, without the peculier gyft of God, and suche a gyft as is not shewed to some: nor they complaine that they haue iniurie, yf ought be kept from the, that is geuen to other. Of this pointe s. Austine speaketh verie wiselye in his booke: *De sancta virginitate*, cap. 40. And the Apostle speaketh of Continence it selfe (but I woulde al mē were as I my selfe am, notwithstandinge euerie mā hath his proper gyft of God, one after this maner, an other after that) who therfore geth the thiges? Who distributeth his owne to euery man as he thinketh beste. True.

D

lye

Bucer to the holy

the **GOD**, with whome is no parcialitie. And hereby to knowe by what equitie he distributeth to one after this maner, to an other after that, it is other impossible for man to knowe, or herpe harde. Yet is there no doubt, but he doe th it with equity. For what hast thou, whiche thou receaueste not? or by what forwardnes wilt thou loue hym lesse, of whome thou hast receaued so largelpe? These are his wordes. In the whiche marke howe this man of **GOD** graunteth that suche as make them selues chaste for the kyngdom of heauens sake, receaue a farre greater gpfte of **GOD**, then other, and that of **GODS** very fre wil, who distributeth his owne to euery man, as he thinketh beste, and not for theyr powers and facultes whiche they haue receaued equallpe with other. It is therfor manifest, by that we haue here alleaged, making with vs the better parte of the holpe fathers, that some are so indued with holpe matrimonye, and other with holpe chastitie, that the one can not commodously receaue
ma

churche of Englande.

matrimony, nor the other chastitie for
their furtherance, and therfor it cā not
be gathered how the one sholde be cō-
pelled and contrayned to chastitie, or
the other to matrimonie, having these
fre will and electiō barred from them;
so that therby the cleane contrarpe
may well be concluded: that is to say,
That euery man shold take and folow
the kind of lyfe destined vnto him, wi-
the a sure and Godlie election, and a
pure and fre wil, seing he hath recea-
ued of God gyftes, and spiritnall fa-
culties to the same.

The thirde reason he saithe he bringe
gethe agaynst me because that in his
opinion, I denied the extremitie of his
induction agaynst reason, seinge I
graunted the first parte. For belike he
suppolethe that God geueth the gyft
of chastitie to all, by such an induction:
God gaue this gyft to Paul, he gaue
it to S. Johan, and gaue it to manie a
thowlande in tymes paste bothe Wo-
men & Men: Noether hath he at this
day withdrawne it cleane a way.

D. 5.

fo:

Wher
chethers
thirde re-
ason.

Bucer to the holy

for he geueth it to all desiring it hartelie, and labouring greatlpe to obtayne the same: Which when I denie, he requireth of me an expresse testimonie of scripture, wherby the largenes of this gyfte sholde not extende so farr as to al: & accuseth me of vnschamfastenes and rashenes for denynge I knew not what. To say, bcause I denyed without an expresse testimonie of scripture, that God geueth the gyfte of chastitie to all willynge, and to suche as labour for it, seing I graunted he gaue it to some.

Whynchester laph to Bucer, that he speketh without scripture, pet doth he hym self recite the

But when Whynchester had be-
thawght hym self that I denyed not
without authoritie of scripture, that
God geueth the gyfte of chastitie to
al: at lengthe he hym selfe recyteth the
testimonies of scripture, whiche I fo-
lawe in thys behalte, after he had suffi-
cientlpe refreshed hym selfe with hys
raplynge wordes: namelpe thys. i. Co.
in. Euery man hathe hys proper gyfte
of God, one after this maner, an other
after y. And that one is called to matri-
moup, & an other to chastitie, as god cal-
leth

churche of Englande.

leth one to bondage, an other to libertie. ^{scriptur}
But whē he seeth y these testimonies ^{res whi}
of scripture are moze euidēt, then he ^{che he}
can cōfute, he passeth them ouer stout- ^{follō}
lye, and in the meane season maketh ^{weth in}
an out crye, that I am a stowte defen- ^{thys be}
de, and sayth. I had not iurymde by ^{halfe &}
these thynge, to debilitat and ouer- ^{teacheth}
throwe my reasons, whiche I brynge ^{not whe}
concernynge Goddes diuerse gyftes, ^{ther thei}
vocation. But he bryngeth no other ^{be well}
argumente of thys hys crakynge, ^{sa}
upynge allonely that schoolishe reason, ^{recepted}
which ryght now we confuted. ^{or no.} That
bothe gyftes are offered vnto all men,
els shoulde there be no chose of the one
because of one parte there is no chose,
& it can not be wel sayd, y he map take
chastitie, which map not also leaue it.

But we haue shewed that because
God hath offered to hys in hys scrip-
tures the fre election of diuerse thyn-
ges, it foloweth not therfor that he ge-
neth to euerpe one lyke power for bo-
the partes, and for euerpe thynge lyke
gyftes. For God hath set forth (as I
foresayd) to all men death and lyfe, and

Bucer to the holy

the fre election, whiche he hath lefte of
them bothe: But for so muche as the
holpe chose lyfe, receaupnge Christ in
fapthe, that can they not do withoute
they be indued with the spirite of fap-
the: and they can not sinne, that is cho-
se deathe, because they haue remap-
ynge vpon them the seade of God,
that is to saye, the efficacy & strength
of fapthe, and blessed regeneration,
and yet by thys gifte of fapth it is so
farre of, that y fre wpll is taken fro
the godlye, In so moche that by thys
Joh. viij. gifte theyr wpll is made fre in dede
at the fyrste, as the trewe libertie com-
meth of the Lorde onelye and of hys
G. Co. iij spirite. ¶ These thynges whiche he
Thys is byngeth oute of hys philosophye. The
falle pfa that can take, maye also leaue, els were
man can it false, that he can take, perhapue no
do any thyng at al to this present disputatiō,
thynges & are verie vaine, in this othor matter.
by the ffir we entreat of here Gods giftes
gifte of and faculties which are not geuen to
god, that bothe partes, but to one. ffir he that
he maye is indued with the gfft of wisdom
as well or faith; we say with good reaso that
not do
thesame, he

churche of Englande.

he maye be wise, and not as well, that
he may be foolyshe, That he may belea-
ue and not as well that he can not be-
leue. And so after the same maner, he
that hath the gyste of holpe chastitie,
we saye with good reason that he can
lyue a solitary life with godlynes; and
not as well that he can receaue the cō-
traryte waye of lypunge. Be se (moste
deuout men) into what foolyshe rea-
sons (vnsemelpe for our profession) we
are wrapped, whyles we wpll answe-
re thys Bpshopp to euerpe popur?

But wolde I, that Wynchelster
wolde made answer to thys, whyles
he contendeth that the gyste of cha-
stitie is geuen equally to all men, and
that they which burne in the vnmari-
ed lyfe, and are destitute of thys gyste
are destitute of it by theyr owne igna-
uie and sluggishenes. Howe com-
meth thys facultie and wpll to recea-
ue and to vse thys offered gyste of cha-
stitie to other, who laynge a syde al ig-
namie & sluggishnes receaue y gyste of
chastitie offered the: whether haue they
D iij it of

Who so
hath any
good
thynge
about o-
ther, y
hath he
not but
by y ne-
cussier gif-
te of god
where-
with ho-
se other
are not
indued;

Bucer to the holy

A secte of here-
tiques, them selues or of God? If he say of the
selues, he shall affirme with the Pela-
gians, that a mā may haue some good
thpng, which he receaueth not of gods
free gpfte. But if he saye of God, the
must he nedes graunt that they which
burne not, and vpon that receaue the
worde of chastitie promptlie and sted-
fastlie, haue receaued a gpfte from a-
bove, which is not geuen to suche as
burne and therevpon refrayne not the
selues, how soeuer they ignaue and
sluggishnes be in the cause. And so let
Wynchester turne hym whiche waye
he wpll, yet that he epyther falle to the
Pelagians, or graunte that suche as
make them selues chaste for the kyng-
dom of heauens sake, receaue a gpfte,
which is not geue to other, that refray-
ne not themselves, but burne, & there-
fore are licensed to marie.

Maria But if he go forward nowe to im-
chri, a se- pute the wāt of thys gpfte vnto synne,
ete of he & specpally in those which as they haue
retiques receaued they gpfte, so frame them sel-
uherof ues to holpe matrimony: let hym know
the head we that he maketh witye the **Maria**
wascal. . their

church of England.

cheis, pea with the doctrine of dyuels, led Ma
forbedding holpe matrymonie, and nes who
gaensapnge the holpe ghoſt, which ſhe. hpm
weth euidentlye, that matrymonye is toke bpo
a holpe thinge, and that they ſpn not chriſtes
which receaue it, but do well, and that ſhape &
ſuch as burne ſhold marie, and therbye ſpirite
do better, then if they remayne vna Eusebi
maried. us eccle
sias hiſt.

In this point Wincheſter ſaith the In hps
againſt me, that I dreame certayne vo cations in chaſtie, and that I retayne ſpilt E
with my ſelfe a ſenſe in the worde of piſtle
vocation, whiche is farr alpenat from D. l. c. ij
the trenth of the catholike churche. As Wuer
I thought God had ſapned to chaſtitye certaine bodieſ of me, and thoſe by the neuer
moderation of humors, wherewith he ſpake
ſhold be pleaſed and contēt to receaue noz wiſt
this gift, that they ſhold retayne and no ſuche
kepe it without all ſtriving of nature thynge
and without al force. Theſe he ſaith are therefore
my wordes. Abpna

Trulpe ſeing the holpe ghoſt by his cheller
ſeruaunt Paule ſetteth Godlye ma- makeh
trypmonie rimonage Gods holpe voca- a lye
tions, Chriſtian men can not caſt me in vpon
the hpm,

Bucer to the holy

the tethe, for gladly vsing this worde,
Wherby vnto god & our maker with
a more ful confessyon I may referre all
good thinges, who bringeth to effect al
thinges in all men. Nother do I retayne
wth my selfe anye sense of this worde
contrarie to the treuthe of the catolike
he church. For thos thinges, concer-
ning the moderation of humors, which
shoulde bringe to passe that suche as are
indued with the gift of abstinence shoulde
retaine and kepe this gift, against all
strype and force of nature. Wherby
ter hath brought furthe of his owne,
and not of myne, for he neuer read the
in anye of my wryttings.

god ma-
keth & a-
pointeth
his, pe-
uen fro
the mo-
thers
wombe
vnto
thos thi-
gs wher
vnto he

But this (takinge for example the
eternall worde of God, set forth in
the holpe scriptures) I confesse not
without cause, that God, who bringeth
in all men all thinges to effecte by hys
everlastinge wisdom, reachinge mygh-
tye from ende to ende, and guidinge
all thinges presently, lyke as he calleth
his elect, beinge nothinge, to be som-
what so calleth he them also to the ir
being, and to thos thinges wherunto
he hath destyned euerye man. And that
he

church of England.

he fastponithe the to thes gistes assig. hath bestowed of hym to eche one, in thep: mother's wombe. And also that from the very mothers womb, he seperateyth them to him selfe, and that he maketh apt and instructed them with the gistes both of bodie and minde to the selfe same offices, that thep map receaue them well and happilpe to the glorie of his name and edifying of his church.

Notwithstandinge God hath the
heares of oure head numbred, and not
one of them perillbeth from our heade
without his sure providens, and sholde
he not then certainepe determine befo
re, in whet her kynde of lyfe euerie mā
shold serue him, other in the state un
married or married?

Euerie wise workeman in his worke
forcasteth and shapeneth all thinges to
the ende, which is apointed in the same
worke. And should we doubt that god
(who alone shapeneth all our members
in y darkenesse of our mothers wōbe)
fozechasteth and apointeth all partes
and possibilities both of bodie and min
de, to y selfe same functions of life wher
vnto he hath cholen eche one before
the

Bucer to the holy

- the creation of the worlde.

Doni. But bpeause our flesh and Sathan
sins **Wif** do euer strue agaisst gods spirite with
shope of in vs, as longe as we lve here, in all
corinth hocation and commaundemēt of God,
writ an we acknowledge and that gladdie, that
Epistle in receauing & retaining godly chastie
top **Bu.** we sholde strue and fight agaisst the
ofians, oure perpetual ennimies. Yet notwith
wherpu standing, bpeause the holie ghoſte him
he admo selfe willethe them that can not refraine
nisseth to be copled in matrimoupe, and decla
& instau retthe openlpe that this is better for
lp exhor such as burne: and willethe thos wemē
teth ther that are in ieopardie of vnpure lpe to
Willshop marie, we asſyume hereof that the hoca
Pinus tion of matrimonie sholde be obserued
that he and proued, if anie fele him selfe to be
will not in a halarde bp the reason of to feruent
lapd the burning. pet not furchwith. For we te
brethren arthe that first of al christes spirite must
with the be called vpon, which is the guide vnto
great all veritie, and wherwith Gods chyl
burthēs dzen are leade in all pointes. After
of cōpul ward that counsable must be demaun
tion to ded of godlpe and wple men, and spe
bowe spallpe of suche vnto whom the Lorde
hath

churche of England.

hath peculperly committed the charge of them. Laste of all, that it must well be conspderpd by the same sprypte of Christe, what thos offyce and functions of lyfe be, wher vnto God hath called enerie man, and whether kynde of lyf chastite or matrimony (in going about thos gyftes Godlye) is molke commendous & profytable, or incommendous & vnprofytable. For he is a very foole that conspderithe not Gods worke in other, but he is more foole that conspderith them not in hym self. Which the wyse men of the worlde knewe so, that they iudged them not without cause to stryue agaynst God, which go about to applye them selues to other actions of lyfe, then they perceave them selues to be borne and made vnto. Upon this holpe fathers also, as it is to be sene by the places aboue reherled, geueth them counsail that will take vpon them the vnmarrled state, spylke of all devoutly to examine them selues, and to knowe whether they haue receaued strengthe and gyftes of God to this kinde of lyfe,

chastite
for so he
might
chaunce
to put
i tizuite
of manie
in a ha-
sarde.
Eusebe-
us de ec-
clesias.
Histo. li.
iij. Ca.
xiiij.

Stoyma
Xlv.

Emonge

Bucer to the holy

Wⁱⁿ·
chesters
notable
quarrel-
ling.

Amonge all thes thinges, what is
not taken out of the holy letters, what
is not agreeable to the catholyke consent
of the holpe fathers, what synallpe
dothe not condescende to the trewe
holines. And by this ye perceave howe
vngodly Wⁱⁿchesters quarrellis, in
that he layeth to vs, that we make such
a gift of chastitie, whiche may now be
properly named rather continence,
nor abstynence, nor impotence, nor yet
the vnaptnesse of the bodie to fylthye
lustes. And that we make the tokens of
thes gift, to be moued by no pricking-
ges of nature to fylthye lustes: lyke as
the tokens of the vocation to matrimo-
nye, yf men (after they haue losse with
riotousnes and excelle in carnall plea-
sures, the gift of chastitie) fele them-
selues to be inclyned to matrimonye.
But where hath he read thes thinges
in anye of oure wittinges, or in what
communication hath he euer harde the
of us? Seinge therfore he hath reple-
nished his wittinges with such man-
feste and open spes, ye perceave what
credite a man should geue to their testi-
monies.

churche of England.

monies. The following our oulpe **M.**

Jesus Christe in heauen, name the g^oft what
chastitie, abstinence for the kingdome gift of
of heauens sake & a spirite of chastitie & chastitie
incorrupt holpnesse, wherby they may is called
that are indued therewith, beinge free and of
from matrimony, cleave so moche the what ef
more without seperation vnto God, sect it is
and receane so moche the soouer and
stedfaster the holp ministeries and of
spes, to the whiche matrimonie shold
be a hinderance and impediment. As
for impotence, and the busines of the
bodpe to splthpe lustes, are mete na
mes for him, that maketh a spothe of
such things, for the whiche the son of
God was crucified. So therfor we
make not that, no man or some man fe
leth motion vnto splthie lustes, or to
kens of the offerpd g^oft of chastie and
matrimonie. But as I said, the coun
sables of parentes, and of godlye and
wyle men in Christ, and the very func
tions of the spse offerid from aboue, &
the Godlye assaies readie at hande,
whiche in chastitie or matrimonie may
comodiously be takē to gods glorie, & to
the

Signes
of y^e Bist
of chasti
tie.

Bucer to the holy

the furtherance of the church. Also the
Godly propensions and inclinations
of mindes to epyther kinde of lyfe, & the
faculties both of body & minde. Certayne
lyfe the vnmarried state of it selfe plea-
seth not God, and they receaue the rei-
warde of the foolissh virgines whiche
take and kepe it not for the kingdome
of heauens sake that is to say, that they
may be the more readye, stedfaste, and
fruitfull to serue the lord in more large
charges and duties, then the marped
lyfe can sustayne, and whose vtilitie ex-
tendeth farther. These tokens therfor
wolde we haue suche to obserue, that
make inquisition whether they are cal-
led to the state vnmarried or no. But by
cause (as I haue said) the holpe gooste,
the chiefe teacher and distributor of
trew holynes pronounceth euidentlye
hym selfe that suche as burne, that is,
(as Crisostome expoundeth) such as
sustaine moch foire and burninge, and
for that cause are in ieopardie of sal-
uyng, shold put them selues out of such
a daunger be matrimonie. We ca not
gain saue nor ought nor, y they whiche
sustaine

burning
is also a
token of
the voca-
tion to
matrimo-
nie.

church of Englande.

Sustaine such force and burninge, and
can not auoid it by prayers or trewe
mortifying of the flesh, and also per-
ceave that they have more occasions
offered unto them to serue God accor-
dinge to his preceptes in matrimoupe
then castitie, so wel and Godspe seing
thes tokens declare their 'bocation to
matrimoupe.

Now haue I sufficiently spoken con-
cerning the spall place of our defense,
wherin I purposed to proue, that cer-
taine are so called and geuen from a-
boue to holpe matrimony, and amonge
them, not a fewe indued and geuen to
the holpe ministerpe of the churches,
that thep sholde frustrat thep labour
in praynge for the gift of chastitie, and
should neuer lead this kinde of life god-
lye nor yet happily. The which things
(most deuout men) I comitt to your
iudgement, and all other mens that
wyl read and poudet godlye what the
holpe letters in all places both teache
in preceptes and set furth in examples.
of god concerning Gods omnipotent
pouer, godnes and wisdom which bring

of what
principle
pleas a

Bucer to the holy

thā map geth to effecte all thinges in al men. Se
decerne condarelpē, concerninge the vacatiō of
& iudge the children of Gods renocation, & cer
of y pre taine motion in all mē through his spi
sent dis rite. Laste of all, concerning the verpe
putatiō, matrimony and chastitie, and the vse of
them bothe in the church. Besydes this
cousider ye, what that greatly to be la
mented experience of so longe time, tea
cheth, monisheth & banquisseth, which
the holpe ought neuer to contemue, be
cause it is a token of Gods workes &
giftes. Noether do I doubt but who so
knoweth and wapeth all thes thinges
Godlie, shall throughly perceave, that
the far greater parte of men, & among
them, verie manye holpe and Godlye,
whiche are by all meanes prepared &
ordained of god to minister y churches
are so made, called and geuen to holpe
matrimony from aboue, that they can
not demaunde of God, nor yet vse the
gift and vse of the acceptable chastitie
vnto GOD, that is to saye, whiche
auaileth to y setting furth of his king
dom, seing that his pleasure shold be al
together by faith preferred before all
mans iudgement and bowe. And that
all thinges what so euer Winchester

churche of Engelande.

hath brought to the contrarie at haine
vngodly, & brauling scholische reasons.

Now therfor wil we passe ouer to a
other place of oure present defense, and *And o
teache, that what so euer be in the offe ther pla
rid gift of chastitie geue other to all mē ce of this
indifferentlpe (which Winchester will defense,
haue) or to certaine onlpe, and men cho. what so
sen from aboue for the same purpose, euer be
(which we haue proued and vanquish of y gift
thied by the worde of God & authoritie of chaste
of the holy fathers) *Yet that this is tie, yet y
cleane contrarie to the lawes of God, this is a
and of the church, & againste the autho. gainst y
ritie of holpe fathers, to require at this lawes of
dape the foretweatinge of matrimony god and
and abstaininge from the same, of all the chur
such as muste be admitted or are admit che, by
ted into presthood or professon of solp cause y
tarines. ffirst therfor I exhort all mē abstinence
that loue christes kingdome, & that desp. ce from
re the comelpnes of Gods howse, and holy ma
the trew holines of preestes to be resto trimony
red again, that it maye be Godly pon. is requi
dered what God him selfe (who alone red. of al
konweth what gyft he hath geuen or preestes
will geue to euerye man, and what and solp
is more decent and furtheraunce to the tarpe

E n

preestlye parson;

Bucer to the holy

pꝛꝑstlye lꝑfe teacheth and cōmaundeth concerning the mariage of pꝛeltes, in that he dothe it in two places. by hys Apostle Paul, & in thos places wher as he spꝛaketh euidentlye of the holynes and vertues of pꝛeltes, that a pꝛest should be the husbāde of one wife, & a good instructor of his children. Thys doth he set to be the chefe of thos vertues which he requireth in a Bishop & other ministers.

Then do I beseeche them to conferre Godlye with this holy pꝛecept, y^e lawe of y^e romish seate (whose defense Abin chelter hath taken vpon him) wherebye no man be he neuer so holy in all his tyme, or furnished with all giftes of the holy ghoſt to the ministerye of the holpe church is admitted in to the order of pꝛeltes, without he bowe him selfe to be the husbāde of no wife & is put besyde his pꝛesthod, who so euer marieth a wife therein, and then let them iudge whether this lawe of the pope of Rome, be not cleane contrarie to the lawe of God? For God as well in the order of pꝛeltes as of Bishops doth
both

churche of Egelande.

both requite, and also plainlpe abrupt,
a married mā. But the pope of Rome
both nother admitt a married man in to
this order, nor yett hpe any meanes suf-
ferish him therin. Let Abinchester ther-
for expounde vnto vs, how the pope of
Rome, an erthly God, therin speaketh
not cleane contrarie to the heauenlpe,
and true God?

Here pf Abinchester lie to the au-
thoritye of thos fathers which wolde
haue this precept of God to to be vn-
derstanded, that therbye they should be
excluded from presthoode, which haue
more wpyes then owne, and yett they
should not be admitted to presthod whi-
che haue one, and will kepe her in the
use of matrimoupe, and lape againste
hs the churche of Egypt, of the chaste, &
of the apostolpeall seate, which now in
S. Hierōs tpyne were wout to receaue
for prestkes none, except they wer other
no married men, or els had resigned it.
The again lape vnto him. If yll the
saing of the holpe ghost, in the whiche
is not one worde wherbye may be ga-
thered, that he onlpe should be admit-

Wicet to the holy

ted to presthood which was, and is not
the husbände of one wife. Further mo-
re Wincchester is not ignorant, that no
lawe, necellarpe for cure helthe, can be
apointed by the authoritie of holpe fa-
thers. Also he can not denpe that S.
Chrysostoms authoritie and others y
make with vs, sholde be anie lesse sett
by, then the authoritie of his holpe fa-
thers, pea theirs sholde be so moche the
more sett by, as their interpretation is
more agreable with the wordes of the
holp ghooste. But they understoode &
expounded this saing (the husbände of
one wife) in the same meaning as we, &
taught plainely that the holpe ghooste
by this precept, that a Bishope shold be
the husband of one wife) wold commē-
de the dignitie of matrimoupe, and con-
demne before thos heretiques, whiche
blasphemed that there was some unpu-
renes in matrimoupe, & that bicarise he
teachethe in this place, that matrimo-
upe is such a holp thing and honeste, y
therwith a man may ascende, peuen vñ
to y holpe throne, that is to say, the seat
of a Bishoppe. In fine Wincchester
knoweth also this, y S. Chrysostoms
inter-

churche of Engelande.

interpretation, & others making with
us, is reiected of none of the holpe fa-
thers, that it shold not be counted to be
of the right opinion, no trulp not of S.
Hierom, who notwithstanding alleaged
it in expoundinge this place. Let win-
chester therfor now declare, by what
authoritie y^e romissh seate prohibiteth
to followe S. Chrysostoms opinion, &
other fathers that agre wth us, and
constraieth (leavinge this as errone-
ous) to followe the interpretatiō of S.
hierom, and such other that make with
him. Let hym shewe, whye it is thrust
furth vnto us for a catholik law which
was neuer catholike, no not by thos fa-
thers y^e allowe it. Furthermor Michell, *Tim.*
ter knoweth that the holpe fathers ma- *Act. 15.*
de speme with manie lawes, and that
with the lawes of God, that no man,
what so ever he be, shold be admitted
in to anie degree of the Cleargie, or els
if anie be admitted, shold be sufferid to
remaine therein, if he be founde to haue li-
ued or do spue, of anie likelihood, with
impuritie & uncleannes of life: moch les-
se if he be founde to liue dishonestly in

Eng the

Bucer to the holy

the face of the worlde. And so therfor
let him make answer, what spirite the
Romains folowe, and inche as make
with them, whē they exalt to the chefe
orders of holpe ministerpe, and suffer
therin to remain, & that now such a lōg
continuance of tyme, them that lyue in
open dishonestie. Let him also shewe
what spirite shold be thanked for this,
that they not contented to caste from
holpe ministeries, but bespdes that pun-
nyshe cruellpe prestes that marie wi-
ues, against diuerse lawes, & thos apo-
sted by mā, lyue they neuer so Godly &
holply, and be they neuer so studious
& apt to edifie Gods church. And in y
mean season prestes and Bishops im-
plicated in manifest hore huntinges, de-
spyllinges of virgines, adulterie, and
other greather mpschewes, and which
newer came to the perfect knowledge
of anie parte of the pastorall mynys-
terp, & moche lesse purposed by al meanes
to go about it, they do not onlpe leue
dysponished, but also eft sones adorne
them with the chefe and highest de-
gres of y ecclesiastical dignitie & powr.

churche of England.

Besides this Whyncheſter knoweth I haſte
alſo that all the fathers acknowledged tie yf it
that chaſtitie, though it be purelie be not
kept for as much as pertayneth to the taken y
bodie, yet that the hypochryſie of it is thou
abominable before God, yf it be not maieſt
taken and kepte for thys intent, that e- haue the
uery man maie cleaue ſo moche the more le-
more without ſeparatyon vnto God, ſer. 10
and exhibite hys myſterpe vnto godlye
hym the more perfectly to the edify- dedes &
enge of the churche. It is knowne vnto ministe-
to hym well ynough, as I ſuppoſe, y rpes, is
Sapnte Chryſoſtome writteth vpon abomi-
thys place of Sapnte Paule. (Thys nable to
do I ſaye for your profite, not that I God.
ſhoulde tangle you in a ſnare, but for
that which is honeſte and comely vnto
you, and whiche heretvnto conduceth,
that ye maie perfectly, and without
ſeparation ſticke vnto the Lorde) that
ſhe is nother virgyn, nor yet honeſte,
whiche is waſt, and tyed faſte in the
cates of the worlde. For the Apolſtle
when he ſaid, that a woman and a vir-
gyn are ſeparated, in ſo ſaynge he ſette
the difference betwext them, that is to
ſaye,

Bucer to the holy

fape, because the one taketh care for
 the thynges of the worlde, and the o-
 ther for the thynges of God, and gave
 a definition of a virgyn, not maringe
 nor continence, ἀρρα ἄωρα γμοζύνν
 καὶ πολυπραγμοζύνν other to be de-
 livered from the cares of the worlde,
 or to be wrapped in them: Wherefore
 the holpe fathers made neuer so mo-
 che of chastitie, for all they counted it
 of great valu, but that they supposed
 marped men shoulde rather haue the
 gouernauce ouer the churches, which
 setting a part a worldy busines, shoul-
 de be more geuen to heauenly cares:
 then virgynes and vnmarped, whiche
 shoulde be slacker in the trewe studie
 of religyon. Whereof S. Hierom writ
 these thyges agaynst Iovinianus. And
 howe commeth it to passe (ye will say)
 that the vnmarped est sones in y prela-
 lpe ordinaunce is not regarded, and the
 marped chosen? Because purchaunce
 he hath no other workes agreable to
 hys vnmarped state. Or els is thou-
 ght to be chaste and is not, or elles
 hys chastyte is slanderous, or els
 at the

The ho-
 ly fa-
 thers
 had ra-
 ther ha-
 ne had
 shepher-
 ds ma-
 rped mē
 geue to
 holp thi-
 ges, then
 vnmarp-
 ed, im-
 plicated
 in the ca-
 res of y
 worlde.

churche of England.

at the least, wpsse by hys chastitie he
waxeth hys mpyded, and whyles he
standeth in hys owne concept of the
onely chastitie of the bodie he neg-
lecteth other vertewes: Nourysseth
not the poore, is greedy of money:
these are hys wordes. Beholde this
man of God graunteth worthilpe to
be secluded from holy ministerpe, not
them allonely whose virginite is fa-
med, slanderous and suspicious: but
they also whose virginite wanteth o-
ther vertues and workes correspon-
dent to virginite: whiche nourshe not
the poore, whiche are covetous or gre-
ady of money.

Here let Wynchester make answer
by what face or audacitie, the Romyshe
seat and see as make with it, may in
this cause bringe forth agaynst vs
the authoritie of holy fathers, whiche
require not of theyr preestes so much
as the chastitie of the bodie, and moch
lesse suche a chastitie, whiche (al world-
ly cares set a parte) shoulde be on-
ly geuen to heauenly thynges,
by suche severitie and such cruelnes,

That
whiche
shoulde
be chief-
ly sau-
ght for
in the
chastite
of pre-
stes the
abstinen-
ce fro
bulgnes

Bucer to the holy

of the
worlde
is cleane
neglec-
ted of
the Ro-
manes.

Howe a
rant
Wyn-
chester
is from
the cares
of the
worlde

as they make diligente searche that no
man haue a leasful wyse? And here lett
Wynchester also examyne hys lpe,
hys dedes, and hys Episcopalle go-
uernance, and acknowlege hym self,
how farre wyde he had declared hym,
to be from suche an one as the holy fa-
thers confesse to be onely a Christian,
moche wyder from the chastitie that
ought to be in a preele. And that spylle
of all performe in hym selfe: then re-
gure and put it from other, whether
they be of the Cleargye or of the Lay-
tye, which at some tyme were fructful
vnto hym. I call not here to remem-
braunce how he refused or tooke vpon
hym worldlye busynes, and functions
whiche pertayned not to a Bpshope:
howe he diminished or increaced the
pōpious court in his familie. Let him
be his owne accuser and indge: but ac-
cordinge to the lawes of God and the
churche. In verie dede I chatter not
furthe as he reprovued me in his last
epistle (yf he haue done his pryncie anie
service to the weale publike, and edifi-
inge of the church: for I knowe what
ambaa

churche of Englande.

ambalages S: Ambrose hath gone for
his rulars: and busines S: Gregorpe
hath done for the Romanes. And what
other molke holpe fathers tooke vpon
them at the present necessities of their
princes, and of Churles people, & for
the commune weale and tranquillite?
But for all that what a crosse it was
to them to be absent the space of one
houre from their proper ministeries,
they haue witnessid in verie deed: and
not in wordes onelye.

But Wynchester doubteth not of The old
thys also, that amonge al the olde an- auncient
tiquitie of the church it hath ben coun- iudged
ted a madde thynge, yf any had rather it a mad
the churches shoulde be destitute of all thynge
pastorall cure, or destroyed by many yf the
felst wicked shepherdes: then to be mi- chur-
nistrede Godlie & helthsomlie, by god- ches had
lie & apt ministers, though they were be soner
maried. mini-

Epiphanius writeth that when in lured by
his tyme the lawes were purlie ob no pasto
serued, they were none taken in to the res or
order of elders, deacons, or subdeacons els verp
but they that wer eyther withot a ill huma
wyse rped,

Bucer to the holy

worship, or els had refrayned the selues
from their worship: yet doth he graunt that
at the same tyme in certayne places, the
custome was to chuse thos, that as yet
begat childre in to this order. And wth
teth that the cause therof was emonge
some of the multitude of churches, that
wanted ministers, and the lacke of be-
rie chaste men, which notwithstanding
shold haue bene instructed in other ne-
cessarie gyftes also of holie ministry
emonge other the faine obseruation
of the lawe, and the proper minde of
thos churches & bisschops w^{ch} recea-
ued in to the higher orders of holpe
ministry, such that as yet, begat chil-
dren. For all that, this man of God is
not in opinion that thos churches, or
bisschops shal be excluded from the ec-
clesiastical communion, or that thei shol-
de be barred from this libertie.

Epiph^{anius} was
in opin-
ion, that
wheras
wante
mete mi-
nisters,
there
shoulde
marped
me haue
the go-
uernan-
ce ouer
thur.

It appeareth also y^t S: Hierom was
in the same opinion. wherfore Epiph.
reputeth it not vnto them for ante re-
proche, which receaued married men in
to the order of preeltes driven by the
want of vnmarried ministers, whiche
had

churche of Englande:

had ben apte to seade the Lordes she- then
pe. For he acknowledged to be farre good
better to haue apte shepherdes of the ryghte
people, though they be marped men,
then none and vnapt. Albeit he ind- Epipha
ged them, whiche doo it, other by the nius and
wante and imperfection of more leue. Vietom
re or sharpe disciplyne, or els because cosit not
they supposed it to be more fyt and co- the fla
modious, to haue declyned by so do- gitious,
ynge from the receaued disciplyne of whiche
the churche, yet dothe he not count the by no ne
scismatpques, nor writte oughte be- cessitie
hementier agaynst the. He noteth them made
onelp to make a certayne declinati- marped
on from the more spicere disciply- men the
ne, gouer-

We that shall now reade with the a ner the
good zeale and help conyder the. Chur-
se thynges, whiche the holpe fathers ches,
haue lefte in writynges, partelp con-
cernynge the respyon of holy ministe-
rs, & the holpnes of ministers, & partelp
also concerninge chastitie. We shal ne-
uer stande in doubte, that those verpe
holpe fathers, though they prapled the

Bucer to the holy

The ho-
ly fath-
ers wold
at thys
day cast
forth the
vnm-
arped y
take the
cure e-
uer the
chur-
ches: and
wold set
marped
men in
theyr
place.

the vnmарped lpe. If they were now
present, and sawe those vnmарped mē,
which now many peares haue had the
gouernaunce ouer the churches, wold
by all meanes exhorte that, by admit-
ting marpage of prestes. Yet some re-
garde of godlpnes, & disciplne might
be renewed in thys order, and that (set-
tyng a spde those vnmарped men,
whiche nowe destroye the churches so
miserablpe) married men, pf they were
indued with anpe godlpnes, and kno-
we lege and cure of Christes kpngdo-
me, shoulde verpe sone be receaved to
take the cure of the churches. And ma-
rped men (pf they be godlpe, & instru-
cted to Christes kingedome, and of a
good iudgement) maye edifye Gods
churches: whereas vngodly men, and
suche as haue nother the studie nor in-
telligens of Christes kpngdome, may
rather destroye the churches, then edi-
fye them: Though they be more chalte
then stones. They are vngodlpe and
without all knoweledge and studie of
Christ, whosoener persiste in theyr ma-
rpfest mischeneis. Where therfore let
Dpuche.

churche of Englande.

Whynchester answered what authoritie
of the olde auncent, the Bpshops of
Rome with thep adherentes folowe, The old
for so moche as now of late they haue fathers
sufferid Chyistes people not onlie to be suffered
robbed of all apte and mete shepherdes the chur-
des (which how great a damage it is, then to
pe most deuout men, now perceauē & be mini-
feste, whyles pe go about to repaire e- stred by
monge pow the ecclesiastical busines) lape mē
but also to be dissipated and oppressed and that
in the steade of shepherdes, withē in thep
manie reproches of men, & to be with- p- sents.
out all Chyistian religion: and that at
this daie they had rather all chyistian
religion, sholde go to wracke, then to
suffer suche afflictē & decaide churches
to be ministred by married mē, that are
godlie and instructed to Gods kinde-
me. Moreover auntient trewe bis. The old
shops receaued to teache thei people Bp-
in their p- sents lay men, and thos also shops re-
married: wheras they founde them to ceaued
be more apt for this office then them both the
selues. But our bissshops (which in the lay men
selues and theirs uo lesse contēne the and also
authoritie of the olde auntient then husband
ff object men, &

Bucer to the holy

prefar- object it odiously against us (before
 red the they wil licēse married men, be they ne-
 before uer so holie and apt to teache Christe
 them sel to bestowe the talentes they haue re-
 ues to ceaued of the lorde in feedinge the lorde
 teachy des flockes, suffer rather that the lorde
 people des flockes want not onlie the pasto-
 when res of euerlastinge lyfe? but also be
 they scattred abroad, torne, and lost by ma-
 founde nifest theues & robbers, that is to say,
 the more such as come vp some other waye, &
 mete fede the selues, for how many deuout
 the vn- me, and such as were called of the lorde
 to then de him selfe to feede Christes people,
 themsel- haue byne drpuē from this ministry,
 ues. by this forbiddinge of matrimonie, &
 Eusebi greatlie to be bewapled wāt of good
 us de pastores declare the more the to moch,
 ecclesia. And this seing Wpnchester percea-
 stica bi- ueth sufficiently, whp doth he not sup-
 sto. li. pose & thinck y therin the authoritie of
 vi. Ca, the olde auncient sholde be folowe, to
 xv, the intent he sholde iudge that princes &
 bissshops owght most especiallpe to re-
 garde thys, that Christes doctryne,
 and discyplyne maye therebpe be pu-
 relpe and fapthfully ministered to his
 people:

churche of Englande.

people: and that they shoulde admitt to
this office, to home so euer it appeared
were made and instructed of the Lorde
therevnto: and therfore also called:
whether they lye holie and godlye
in matrimony or chastitie: seynge
that the trewe chastitie whiche the ho-
lye fathers soughte for in the mini-
sters of the churches, and whiche
alone is acceptable before **G O D**,
hathe a good whyle a go ben lesse of
to be searched for: and that whiche is
accustomed to be searched for, hathe
brought suche a great stynkynge puz-
le of impuritie into the order of pree-
stes. For that the Churches shoulde
haue very holie and profitable pree-
stes. We knowe it muste nedes be
profitable to all mens helthe. But
that preestes shoulde onely be with-
oute lesfull wyues, whome I pray you
dothe it profit a pynne: yet what a
rupne and decay it hathe ben and is to
the churches, who can expresse it, as
it shoulde be? If small thys is also
manifest unto Winchester, y a howe

ff ij

can

No com-
trained
bowes
please
God.

Bucer to the holy

What can not be acceptable before **God**,
bowes without it be taken by the faythe of
are ac- hys worde and be of power to sancti-
ceptable fye hys name. And he knoweth howe
to God vncircumspectlye, and constraynedlye
 and howe many tymes vngodly bo-
 wes are made of diuers preestes, and
 monastical parsons, whiche emonge a
 thousande, truelye scarce one hath
 in mynde to kepe, especyallye godlye,
 to save, to serue God therebye, and to
 execute the ministerye of the church so
 moche the more holpe and fructfullye.
 Whiche they all declare to grasselye,
 who are by no externall compulsion
 restraynt, and had rather take vpon
 them any labours or paynes, then those
 that properlye pertaine to the mo-
 nasticall and priestlye order.

Howe To be short **Whynche** knoweth
gentlye this also with what clemencie God
God & y hym selfe and the holpe fathers remit-
holpe fa ted them the bowe of chastitie, that ob-
thers served it euell. The holy ghooste pla-
rempt nelye commaunded the yonger wemen
ted rash to marie, which had broken theyr first
bowes, pro

churche of Englande.

prompse, after they were in leoparde
of uncleannes and euell reporte. The-
se, seynge they are Gods wordes, bo-
the belonge vnto all, that fynde them-
selues in that leoparde, that is here
expressed, and also are greater then all
the exception of mans bowe or decre.

Sapnte Appzian perceaupnge thys, **Lipzianus.**
writte concernnge the vyzgnes,
which professed chastite, and that not
of hys owne opinon onlpe, but also
of certayn that were of the same order,
pea and of the whole churche to. If
they wll not continewe, or can not, it
is better for them to marp, then to fal-
le into the fyre, bp thez deliciousnes:
Truelp they shoulde offende nother
bretherne, nor spsterne. So Sapnt E-
piphanus declareth also that it is bet-
ter for hym that leaueth the iourname,
and bowe of chastitie to marie a wyfe
openly agreable with the lawe, and so
to fall εις το χελυκα. that is, as he him-
selfe interpreteth it, into the iudge-
mente of repentance done for a sea-
son, whiche synned, he maye be bro-
ught into the churche agayne, then

**Epipha-
nius.**

It is bet-
ter in ta-
kynge a
wyfe at
ter the
bowe, &
to fall in
to iudge-
ment.

If it is under then in

Bucer to the holy

Under the dissimulation of chastitie,
to be dayely wounded with prynces
dartes, and so for fornication to falle
εἰς τὸ κατ' ἄχρημα, that is, into con-
demnation, wherebye suche are cleane
expelled out of Christes kyngedome.

Augu-
stinus
de bono
viduita-
tis. Ca.
v. & xx.
In di-
stinctio-
xxij.
quedā
& xxvj.
g. Rup-
tium.

For thys cause also were not the ma-
rpages in Saynt Austines tyme, whi-
che were made after the bowe of chasti-
tye dissolved, nor yet counted damna-
ble. And the great assemble at Cal-
cedonia licensed expressedly Bpshoppes
to remit the bowe of chastitie.
Also Calatrus the Pope left the wo-
men, that marped after they professed
and bowed chastitie to God, to theyr
owne conscience.

Where therfore let Wynchester an-
swere fro whens he and hys fellowes
haue so moche the more seueritie and
cruelnesse graunted them to make in-
quisition for bowes, then those holpe-
fathers had? But what saie I? to ma-
ke inquisition for bowes? To seeke, I
shoulde

churche of Englande.

shoulde haue saide, that no man after
he haue vowed chastitie be lesfullpe
married. For that the vowes of holpe
Chastitie shoulde excell; that is to say:
that they who so haue made suche vo-
wes, shoulde cleave so moch the mo-
re without seperation vnto God, and
serue the churche more fructefullpe,
who maketh inquisition? Noether may
that fapned matter concernynge the
smyple and solemne vowe make anye
thynge agaynst thes. For the religi-
on of all vowes made vnto **GOD** is
equalle, so that the godly shoulde ob-
serue it, yf it agre with the lawe of
God; and forlake it, yf it disagre to the
worde of **God**. It is also expdente y-
nough, that no greater thynge can be in
suche vowes, as the authoures of that
fapned matter make solemne, then is
in the other, whiche the holpe fathers
(whose opinions I haue alledged)
thought best to be remitted and bro-
ken: For with these vowes men haue
consecrated themselves vnto **God**, as
it is the chiefest thynge requyred in
euerpe godly vowe.

¶ iiii These

Wuccer to the holy

Thes thinges let Wypnchesters
wape, and depelie conspder, and pf he
cā, shew that it is not here made plain,
that the same lawe (whose defense he
hathe taken vpon him) whiche forbid-
dethe al that are ons receaued or must
be receaued in to the order of prestes
oz salitarie lpfe, to marpe, cā not onlie
be defended bp no authoritie of Chri-
stes churche oz holpe fathers, but also
is cleane cōtrarpe both to Gods very
lawe, and also to the trewe and catho-
like Canons of Gods holpe churche,
and to the wholl consent of all the ho-
lpe and right opinionid fathers.

Herin therfor let Wypnchester do
the office of a bisskop, & shewe (pf he
cā) bp trewe argumentes that we are
in an erreure, and cease to depzaue bp
suche triflinge and vngodlie talwntes
the dpuine and holie fathers sentenses,
and to peruerte and mistake with his
rapling sophistrie, owre confessiō sett-
forthe plaine lie and holilie, & to scrape
to gether withe moche a do (wopking
at oure perfecte & sounde argumētes
here and there a worde by his scoffin-
ges

church of England.

ges, & to boaste an derake hym selfe in
doubfull places, wherin the cause cōsis-
teth not, leapinge ouer to favorablie &
gently the trewe foundations of oure
confession, and the moste clere testimo-
nies of the ho^{ly} scriptures.

For thes thinges are farr baseme-
lye, not onlpe for a Bishope, but for an
other man, with that currishe and dog-
gishe eloquence, wherof he coulde in
thes his writings against me, make no
ther measure nor ende.

And this I suppose he suspecteth
spoken concerninge the seconde place
of oure defense. Wherin I tooke vpon
me to teache, that the auctoritie of the
holpe fathers is cleane contrarie both
to the lawe of God, and also of his
church: for so moche as they require
and compell all that are, or must be ad-
mitted to preesthod or monasticall lyfe,
to forswear, and to abstain from ho-
lye matrimonie.

Now let vs make answere to the lye
whiche Winchester falselye and wron-
gefullye laythe to my charge, wher-
of I intended to speake in some certain
place,

Bucer to the holy

place Winchester denieth that y^e same
fained matter, concerning the necessite
wherby y^e father shold be constrained
to geue his doughter in mariage, by y^e
reason of his smale substāce, came into
his braine, which I affirmed vnto Lato
mus, I harde of him in oure communica
tion together.

— I/ in faith call to recorde Christe oure lord the
— iudge of the quicke and the dead / and the keeper
— in memorie of all our dedes / & wordes: and with
— his anger to extēde vpon me / if euer I minded to
— faine one word against him: I haue not plainlie
declared without anie thought of deceipt what so
euer I remember / I harde of him. Certainlie it se
me to me a verie absurde interpretation / whe
ter he speake it in earnest / or to proue or mocke
he with all. yet as farr as I colde gather / he see
med to me to speake it in earnest: notwithstanding
he saie manie thinges with great arrogā
cie in the same communication whiche were no
lesse made. For what maner a thing iuge perhis
that he durste defende thos princes and rulers
to do well / whiche punishe more straitlie a sharp
lie their owne lawes / then gods: and which ma
ke it death / if anie prest marie a wife / but adul
terie / and hoerelanting they leaue unpunished?
This dare I be bolde / before God the searcher
of hartes to boast of his gift / that I euer tooke
care for this / and was verie circumspect in all
strife of religion emonge my aduersaries / leaſt I
sholde take or declare their saynges or writin
ges othertwise then they ment spake or wrote the.

In alte
ra episto

But as hostile and firmelie as I denie that I
made anielpe vpon Winchester euen as boldlie
both

church of England.

doth he affirme thesame. Who therfor shalbe
the iudge betwext vs: He despaireth of iournel-
le and writeth that I receaue no witness/ but
such as are conspired: tohom I should call God-
lye men/ and worthe credit. And therfor he re-
quireth witness of the matter it selfe: And as
Sophocles purged him selfe of dorage by the
settinge furth of the tragedie he had at the same
time in hande: So doth he demaunde of the righ-
tous good reader whether it be likelie that he an-
swered me at anie time such fooliſhe thinges/ I o-
bſerue/ and so farr alienat from all knowleg
of scriptures/ ſeing he wrate thos thinges/ that
I shold kepe secrete/ and ſuche thinges again as
he published abroad againſt me the ſecond time:
For he wold haue theſe his writings to ſeme to
haue ſome affinitie with the knowledg of holie
ſcripture/ & with the quickeſſe of iudgement / ſo
that it ſhould be rekened incredible that he an-
swered me anie thinge ſo fooliſh/ and vnworthe
for him that hath taken vpon him to entreat of
diuinitie/ theſe thinges doth he writ in his laſte
epiſtle againſt me.

la cōtra
Bucca-
rum.

In verie dede I wpll with all my
hart admit, to geue ſentence of oure
communication, anie whole iudgemēt
and ſentence in ſuche a cauſe owght
and may haue anie waight. Nother do
I knowe anie conspired, without he
meane ſuche as haue holpe and
Godly ſworne, as I haue done, to chri-
ſte, and vnto their pꝛinces and magi-
ſtrates. Also I eſteeme them Godlye
and

Ube ad
mit glad
lye anpe
metewit
neſſe.

Bucer to the holy

and worthie credit, y^e may be knowen
to be suche by thep^r fructes of godsp^o
nes. Suche therfor whether they per-
taine to his householde, or are peculier
lye ioynd to me in the lorde, may de-
clare & witnesse, what so euer they re-
membere of oure communication.

Nother do I refuse the testimonies
of his owne wittinges, but a me con-
tented therof to iudge, both how trew
Winchester is in alleaging oure sain-
ges, and how sure and trustie in inter-

Win- pretinge Gods scriptures. He repro-
chester ued me, bicause I kepe secrete his wzis-
complai tinge: but if he suppose that his cause
neth y^e hath therby anie with the more furthe-
Bucer rance, whpe did not he him selfe longe
keapeth a go put them forth? For he affir-
close his med that he hath with him his owne
writting hande wittinge. Trulpe I thought it
and yet. euer best to reserue it to myne answere
he set as now euerie day thematter it selfe
teth it wpll declare. But at this present tyme,
nor forth seinge I haue nother tyme ne place to
in print set owt all that, I will shewe as moche
hi selfe. therof as is requispte for this present
cause, and that wpll I compare with
hys

church of England.

hys writings imprinted, to the intent
all men maye see what credite his writings
deserue, & how they shold be este-
med. For yf so be the lawe of witnesse
be commune to vs both, that theyr tes-
timonies may not be receaued whiche
speake contrarie to themselves. Win-
chesters owne writings shall conuin-
ce him selfe of vanitie and quarellinge,
and not me.

For in his writing which after oure
communication he sent vnto me, when
he had gone about to proue that this
place of Paule (But if anye thinke it
vncomelye for his virgine if she passe
the tyme of mariage) should be vnder-
standed of the virgin now assaun-
ced, and whose tyme is past, when the
father promised to geue her to a hus-
bande. He writ thus.

But (saith Paule) that father being
of a firme and stedfast minde to kepe
his doughter a virgin nothinge waue-
ring and which as yet hath in his hand
owt of des to apointe with him selfe to mar-
rye hys daughter or to kepe her chaste. Also the whiche
writinge, she is constrained by no necessity that
riseth

Bucer to the holy

risethe epther of that, that he can not easelie finde her a husbände, epther is alleaged, by the reason of the cōuenantes that are to be obserued, is compelled to marpe his daughter: but hathe the power ouer his owne will so, that as yet he make chose whether he will geue her to matrimonne or no. Ifinalpe hathe decreed withe the sure decree of his minde to kepe his virgin, this father, I sape, by Paules iudgement, whiche keapeth his virgin by the perpetual stedfastnes of his minde as cōsecrated and dedicated vnto God, doth a dede whiche profiteth not onlie the virgin, as he said before, but also the father him self before God, And therfor saith Paul, he dothe wel. And this is Paules proper meanig, thus moch hathe he writtē, whiche he make know by his hande writing that he hath kept withe him,

Trulie in thes wordes is not expressidlie set that interpretation, which Winchester brought in oure communication together, concerninge the necessitie to mariey daughter, for y pen
rpe

churche of Egnland.

rie & smalle portion of substans, as far
as I vnderstande his wordes, nother
do I knowe what he meaneth by y ne-
cessitie to marie the doughter, whiche
shoulde rise of the dyfficultie to get her
a husbände. But that is no marvail, if
by y space of one night geuen him to re-
spect, and to inuent he changed and cor-
rected y in oure disputation he hadde
sodenly forgotten, if he haue corrected
it at all. For I vnderstande not (as I
haue said what he meaneth by that ne-
cessitie to marie y doughter, whiche he
writeth to springe of the difficultie to
get her a husbände. For ye se y he put-
teth a double nede, wherby the father
shold be constrained to marp his dough-
ter, one y is alleaged by the pactes and
conuenantes of mariage, an other that
shoulde rise of y difficultie to get her a
husbände, which saing if it be not con-
trarie to it selfe, yet is it verp vnatply
and obscurely compacte, for it appeareth
not what necessitie to marie y dough-
ter, can rise of y difficultie to get her a
husbād, therfor he him selfe shold inter-
prete, what difficultie to get her a hus-
bād he meaneth here, whether that y
riseth

Bucer to the holy

riseth of the tēnaitie and smale portion
of patrimonie, or some other.

I wyl continew on to shewe how
manpe wapes his writings disagre
to thē selues, and euerte one an other.
Wherof that shal not onlpe be manifeste,
how he with his owne with witness
shalbe conuined of falshoode, but
also it shalbe knowen that it is no mar
uaple, if he changed afterwarde in
writinge that in oure disputation he
spake bnaduissidlie, seinge he reuoked
afterwarde thos thinges whiche he
writt with great deliberation, and that
not onlpe in his other, but also in the
selfesame writinge, and that openlpe
publpsshed abroad.

Understande ye therfore of thys
thinges, which I haue brought out of
his owne hand writinge. As also howe
Abpynchester interpreted this sayinge
of Paule (and hath no nede) not onelpe
out of hande, and without puttinge
anie doubt, and in one simple meaning:
but also that he added vnto this his in
terpretation an assured affirmans. For
this is (saith he) Paules proper mea
ninge.

Winto
nien ad
sertor
stoicus.

thurche of Engelande.

thinge, Afterwarde, that he hath interpreted this place of the necessitie to marrie the daughter, and not to kepe her. Last of alle concerninge the necessitie whether riseth of the difficultie to gether a husbände, either that is aleged by partes and conuenantes.

Now with thes thinges conferr that he writt against me in his first epistle which he published abroade. For therein he accuseth me of vngodlye audacitie, because I brought of this place of Paule, whiche is harde and of an vncertaine sense, one sense & that certaine, which he wil not presume vpon him to do. In very dede (he writeth) I take not so vpon me Wucer that I can owte of hande upon the harde places of scripture. And my selfe methinks it is a point of more modestie in doubtfull thinges, to make coniecture and to be a Scepticus, than (as you do) at the first darke to determine what not what.

And to make men to haue a farther opinion of this my ignorance and arrogantpe, he subscribeth greke glosses which being of an vncertaine author

are

Wucer
chester
is an vncertain
sceptical
contextual
rar.

Bucer to the holy

are ascribed vnto one Photius & Decem-
tinius, nother auncient interpreters,
nor yet of anie approued authoritie.
And whiche both interprete this place
(And hath no need) not to marpe, but
to kepe the bryd. And tounge the
one of them, Photius writeth that this
place may as properly be vnderstan-
ded of the necessitie to marpe the
doughter. Yet doth he meane the same
necessitie that we whiche shold come
of the condition and will of the dought-
ter, and not that whiche Winchester
hath fained, that it shold eitherside of
the difficultie to get her a husband,
eitherside be alleaged by the conuenantes
of mariage.

Furthermoze this same interpreta-
tion of Photius, concerninge the neces-
sitye to kepe the doughter whiche he
graunteth to be longe no lesse propo-
rtye to this place of Paule, then the o-
ther he spake of before. Winchester
in his hande wyrtynge sent vnto me,
and in the same also he hath impri-
nted, oppugnethe and overthrowethe
with.

churche of Engelande.

With all his myght and with his moſte
presumptuous ſcoldinges, namynge it
colde, ſoulpſb, trespynge, and not agree-
ble wpth Paulles wordes; but cleane
contrarpe buto them, whetof ſome af-
ter I wpll ſpeake moie.

To be ſhort, beſpdes this, that he op-
pugneth ſo greatlpe, and ſo ſhameful-
lpe rebuketh this interpretation, no
moie owys and Photius ys. Then all
the olde very holp fathers, he laith alſo
againſte vs, that in this behalfe, we
bringe in oure owne ſapninges; and
prefarr them before the interpreta-
tion of the olde auncient antiquitie.
ffor one this maner, after he had allea-
ged in his booke the expoſptions of
Photius and Decomenius, of whoſe
antiquitie for all that he hathe no cer-
tainetie that he maye effyrme; he rap-
leth vpon vs.

But I leaue this to other mens
iudgement whether we ſhoulde ra-
ther geue credpte to the plapne antip-
quipte, whpche pleaded the dynuer
ſall catwle of Chpſtians, and let

Se hoto
this Bil
ſhope is
prepa-
red to
ſpeake
well.

¶ tinge

Bucer to the holy

are ascribed vnto one Photius & Dens
tinius, nother auncient interpreters,
nor yet of anie approued authoritie.
And whiche both interprete this place
(And hath no need) not to marpe, but
to kepe the vprigyn. And tounge the
one of them, Photius writeth that this
palce map as properly be vnderstan
ded of the necessitie to marpe the
doughter. Yet doth he meane the same
necessitie that we whiche shold come
of the condition and will of the dought
er, and not that whiche Winchester
hath fained, that it shold eether ryle of
the difficultie to get her a husband,
eether be alleaged by the conuenantes
of mariage.

Furthermore this same interpreta
tion of Photius, concerninge the neces
sitye to kepe the doughter whiche he
graunteth to be longe no lesse prop
erlye to this place of Paule, then the o
ther he spake of before. Winchester
in his hande wrytynge sent vnto me,
and in the same also he hath imprin
ted, oppugnethe and overthrowethe
with

churche of Engelande.

With all his myght and with his moste presumptuous scoldinges, namynge it tolde, fowlsb, trypynge, and not agreeable wpth Pauls wordes, but cleane contrarpe unto them, whet of some after I wpll speake more.

To be short, besydes this, that he opugne th so greatlpe, and so shamefullpe rebuketh this interpretation, no more owys and Photius ys. Then all the olde very holp fathers, he laith also againste vs, that in this behalfe, we bringe in oure owne saynings, and prefarr them before the interpretation of the olde auncient antiquitie.

For one this maner, after he had alleaged in his booke the expositions of Photius and Decomenius, of whose antiquitie for all that he hathe no certaintie that he maye asseyme, he rapeth vpon vs.

But I leaue this to other mens iudgement whether we shoulde rather geue credyte to the plapne antpupte, whpche pleaded the vnpuerfall cause of Chyistians, and let

Se howe
this Bis
shope is
prepa
red to
speake
well.

¶ tinge

Bucer to the holy

tinge a part all affections, had religio
in reuerence, or to ther arrogancie whi
the being moſte impudent patrones of
the bellie and ſplithie luſtes, dare de-
fende (all religiou deſpiſed and trode
vnder foote) polluted and wicked copu-
lations before the iudges ſeat of the
worlde, and leſt they ſholde ſeme to ha
ue offended againſt Godlynes, he la-
boureth ſore with horſe and ſaple, han-
de and foote to drawe hedlonge all in
to the bottomeleſſe pitt of wickednes.
Theſe are Uincheſters wordes, whi
the declare manifeſtlye enoughe what
maner a Biſhope he is how Godlye,
how prudent, how meke, how ſober,
how chaſte, and how quiet.

Thus therefore it is made euident
vnto poore (moſte deuout men) how ma-
ny wayes and how greatlye Uin-
cheſter ſpygheteth with hym ſelfe in his
writinges, and how he euerieth hys
owne ſanges him ſelfe, and not onely
in his latter writtinge, thoſe thinges
that he affirmed in the fyrſt, but alſo in
one, and the ſame writtinge publiſhed
abroade. For in hys hande writtinge he
broughte

churche of Engelande.

brought forth vnto vs after the maner of a Stoike not onely with out a nye question: but also with affirmance of his owne authoritie, one certaine and proper expostion of this place of Paule, for all it be harde and darke. But in his imprinted writting he attributeth this to bugodlype ignorance and arrogancie, and to the settinge at nought and contempt of the auncient antiquitie, and craketh him selfe (makinge coniecture of diuerse and sundrie thinges) that he now seeketh not for an expostion of anie likelihood (yet one notwithstandinge, after the custome of Academikes) but leauinge all affirmance, waueth the hope and doune emonge contrarie sentences lyke a Scepticus. And notwithstandinge in hys hande writtinge he expounded thys sayinge of Paule, for the necessitie to marpe the doughter. And in his imprinted wrytynge he bryngeth forth hys glose me, and of them bollechte so, that who so followeth them not is verpe ignorant and arrogant, whiche interprete thys place to the contrarie, for the neces-

Bucer to the holy

cellitie to kepe y^e daughter. And al that
he casteth in oure teethe wythe hys
hpe looks the authozptpe of the olde
auncient, and thes hys glose men, and
the one of them vnderstandethe here
wythe the olde auntept, the necessp^e
tpe to marie the daughter, wherbye
the father throughe the state and wpl^e
of hys daughter is constrapned to
marie her. Yet in his hande wyptinge
he bypnethe a new sayned lpe, vna
known to al the olde antpquitpe, con
cerninge the necessptpe that epther
spyngeth of the dyfficultie to get her
a husbande, epther that is alleaged by
the fathers couenantes. And in hys
imprynted wyptpge he oppugnethe
wyth all hys myght, and rebukethe
wyth spytifull raplynges the other in
terpretation of hys Photius and of
the olde auntept. A point therfor now
pow power selues what credyte a man
shoulde geue to Wyndchesters wypt
tinges, whiche pe se how manye wa
yes they dyssent emonge them selues,
and euert one an other. And for so
much

churche of Engelande.

moche as he is contrarie to him selfe
in his writings & that not onlpe in opo-
nerse, but also in one and the same wri-
tynges, who supposeth not to be cre-
dible inough that he spake one thinge
in the same dysputatyon, and after-
warde wpythe hym selfe, alone wpyt an
other?

The con-
clusion
bpō Wi-
chesters
spe.

And fepnge he is espyed to haue
wrytten suche absurde thynges
and so farr from the Apostles mea-
ninge, and also whiche are cleane con-
trarpe to hym selfe in hys wrytynges,
and in the one that was sawght, for
y space of thre yeres (for so moche was
betwext the communicatyon we had
to gether, and the making of the same
wrytyng) who may say, that it is not
berpe lphelp, that this Sophocles
(whose fable so longe sawght for be-
fore is so plit wrytten) dyd not also
speake in that troublous and feruent
dysputatyon suche thynges as were far
hulmly for him, & moche lesse seibly for

Bucer to the holy

an Apostle.

Holy
Apostle
burned
in our
disputa-
tion.

He denieth that he made any contention wyth me, in thys dysputatyon. But I sawe hym in suche an heat throughe contention, that his verbe hapnes in hys handes shooke and troubled (whych I neuer sawe in all my lyue tyme in any man before) as oft and he herde ought of vs that offended and myspleked hym, and spere all pte of the verbe well learned and Godlye dyuine Alexander Aleius (whom I brought in companie with me) had spoken anye suche thyng. But let this be sufficient concerninge Whychesters lpe.

But for so moche as here in thys point he rebukeht vs to be mooste impudent patrones of the bellye and fylthy lustes, and suche other his mooste foule reproches, whether they agre more spittle in him or vs, next after **GOD** let them iudge whiche haue narrowlye sought forth the open lyfe of vs bothe. We throughe Chyrste his grace, geue diligēt labour to reprehēd these

church of England.

these workes of the fleshe and darknes, and not to defende them, and labour diligently to restore Christe hys sincere religion to her dignitie and honour whiche the Romanes so opprobriously contemne and set at naught. And also take in hande that we maye at the least wylse drawe some out of the depe pit of vngodlynes, wherunto they haue calte headlonge so manie milians of men, takynge dyspgent hede as farre as the Lorde shall geue vs grace, that we neyther make anye offence agaynst godlynes, ne yet geue anye occaspon for other to do the same.

If Wynchester do, and endeuoure Wynchester hym selfe to the same, and whether he chesters felte the sauour sweete vnto hym of reproche the luter, which he receaued out of the ches hys splithe commune brotherhouses or in hym newhouse, and not onely of the above selfe, impnable whoredome of hys chaplaines, as certayne Bpshps of Rome are wonte. And whether he hym selfe of hys owne accorde, or the other Bpynge commaunded to be a reformation of those

Bucer to the holy

It shold those hys houses at London, out of the
haue be whiche he receaued suche splithpe lu
long ere ker, and to be let to hyred of honeste
he wold parsons, and so to dimynish therby his
haue doo abomynable luter, let hym witnesse of
me it him hymselfe, and suche as haue a farther
Selfe, knowlege in that gere. I passe ouer he
re how he hath oppressed with such lea
gerdemaynes & iopglonges the trewe
godlpnes so manpe peres in consap
lpnge, prickpunge forward and com
pellpunge as manp as he colde withe
hys pernicious decepptes, bratwlp
ges, flatterpuges, threatenpuges, fa
re speakpuges, bribes, clokpuges, vi
olence and cruelnes. I am sorpe & asha
med to recpte these thpuges by mouth
yet ought they not to be euer wpyked
at, that by thys they mape know, whi
che vnfapnedly loue Christe hys king
dome, that these men are drpuen to op
pugne halpe matrimony by no trewe
loue of chastitie, but alonelp by the
feruent desyre to retayne theyr tpran
spe, and licentious libertype into al the
splithpe excelle of lyfe.

But referruge these thpuges to
iustice

church of England.

Iuste iudge, let vs go one withe the las-
te place of oure defense, concernynge
the trew interpretatyon of this place
of the Apostle. Neuerthelesse he that **i. Ap. p. 5**
purposeth surely in hys harte, and ha-
the no nede, but hathe power ouer his
owne wpll, and hathe this decreede in
hys herte to kepe hys wirgyn, dothe
well. But before I come to y^e interpre-
tation of thys place, I wyl bresely tou-
che vpon what occasyon we came into
disputation therof. At Wynchester Recp-
teth this truely of our disputatiō, how
he began that, concernynge y^e comune
principles & wap (whereby euery man
may be overcome) of y^e places, which in
our relgyn are in cōtrouersy. Thys
also is no lesse trew, y^e I iudged & cōfu-
ted it to be not only *ωαρά λόγος*. but
also playne false, for because he denied
y^e we had any principles & sure reaso-
n hād, whereby we might declare the de-
crees of our religion to be trew, & con-
fute the cōtrary. For I had at hand rea-
dy, whiche I layde agaynst him, name-
lye that y^e scripture inspired frō aboue,
is puoushe to do bothe; as the holpe
ghoost

What
thynges
were in
cōtrouer
spe betw
Wyn-
chester
& Bucer
in the
commu-
nication
together

Bucer to the holy

The cō-
futation
of y^e pa-
pistes
obiectiō
y^e say e-
uery mā
mape
welle
& wit y^e
scriptu-
res, not
regar-
dpnge y^e
old fa-
thers of
y^e chur-
che, to
what se-
fe he thi-
keth
beste.

gost him self hath witnessid by Paul,
But when Thpurchester had brought
for excuse, this which is a cōmune saying
be in the mouthe of the aduersaries to
the trewe doctrine: that euerpe mā ge-
ueth what sense to the hoip scriptures
he lpsketh, and that the interpretation
of the olde auuncient fathers is no mo-
re sett bpe: I answered again that such
as want not the faith of Thulste, and
the zeale to imitate Godys worde, haue
an easelpe demonstration by Goddes
scriptures bothe what they should fo-
lowe and what eschewe in Thulstes re-
ligyon: and also that they may obtape
ne without greate paynes the trewe
sense of scripture, as moche as belon-
geth to the necessarpe doctrine of our
helthe, whiche after praper make in-
quisition by the trlle desyre & study of
godlpnes for the trewe sense and mea-
npnge of the scriptures, and by those
wapes onelpe, wherby in other writ-
tpages the opinon of authours is to
be searched for, when there xpleth any
doubte therof. But he wolde haue the
matter broughte to thys conclusyon,
that

churche of Englander

that whatsoeuer the rulars apointe to vpon
cernynge religion, the same euerp man cherters
shoulde followe. And vpon this we horrible
fell in disputation about the power of principle
rulars in suche matiers as belonge to y^e mans
religyon; and therein we spent not the lawes.
leaste parte of oure communication, but are iust
cause Abinchester tooke vpon hym to lye pongs
defende, that rulars do wel when they shed
punyshe the transgression of thep^r with
owne lawes more sharpe, then the greater
transgression of Gods lawe. And punyshe
when they make it an offence worthe met thā
deadlye punishmente, yf any within Codes,
the sext weake, eat the fleshe of foure whathei
feted beastes, and bydes, in lyke maner are trans
ner as the fleshe of kyshe: or yf a prest gressed.
or monasticall parson marpe a wyfe,
thoughe in the meane season they full
of lecherie and adulterie, and kylling
ge them selues, and othe with vnnear
furable dysphuge, count it for a sport
or play.

And vpon this we fel in disputation
on concernynge the iniquitie and wickednes
of that lawe whiche forbiddeth
preestes to marpe, the ryght and power
of

Bucer to the holp

of y^e which lawe to reueng & se kept he
 wolde ascribe vnto princes vpon this.
 Bicause they haue no lesse right and
 power, ouer their subiectes, then the
 father hathe ouer his dowghter. And
 therfor as the father hath that power
 that he map kepe his dowghter vnmarr-
 ied yf he wil: So is it also in the hāde
 of princes to make pzeestes kepe them
 selues chaste, and to se them fulfill the
 same, after they haue ons promussed it.
 There I obiected vnto hym the con-
 traction of this power, which the holp
 goodke expessed in thes wordes: And
 hathe no nede, but hathe they powere
 ouer his owne will. ffor seinge no mā
 can haue anie power ouer anie man,
 without it be to the edifying of Godli-
 nes, I laide, that the father hathe no
 power geuen him of God to kepe his
 dowghter vnmarrid: without he per-
 ceauē, that it is & shalbe for his dough-
 ters furtherance & vpon that, ordain
 somthinge for her wherby she mape
 serue God more conuenientlye and
 fittlyer, not, that the father hathe not
 so moch power in this behalfe to kepe
 his

churche of Englander

hys doughter a virgyn, as he hath rather necessitie to marpe her. Where Wpnchester denped that the father hathe necessitie to marpe hys doughter, of the doughter her selfe, and then he cam in, wi the hys sayned matter, concernyng the tenuite and smalle portyon of substance, whiche somtyme constrayneth parentes to marpe theyr doughters. But I thinke in this vndoubted principle of holpe scripture, that the father shal have no power to kepe hys doughter, excepte he perceane it to be for her profyt. If he feareth that it wpll chaunce otherwyle, that he hathe nede to marpe her, ouer whome he hathe the gouernance in steade of her GOD, that trewe father, as farre as her profitte extendeth.

Thys when Wpnchester had belpe he waped more exactely with him self, he sent a wrytunge vnto me, wherein he interpreted this clause, (And haue the no nede) as before I recyted
hys

Bucer to the holy

hys wordes of the necessitie to marpe
the dowghter, whiche epyther riseth of
that, that he can not easely fynde her
a husbande, epyther that is alleaged by
the couenantes of wedlock. Wherin
before thys he brought also this glose;
that Paul in thys place answereth of
the virgyn nowe betrothed by the fa-
ther, & not cleane free. Wherof he spa-
ke not a worde in our communication
together. yhe as he hath fapned it of
hym selfe alone without anye authoz.
In thys behalfe Wpunchester writeth
that I answered hym beyng troubled
in mynde with moche stammerpunge &
stutpunge, and therfore had great mar-
uail at me. But coniecture pou pour
selues (most worthy people) what tro-
ble or stammerpunge myghte let me in
thys behalfe to answer Wpunchester.
ffor what thynge in our communica-
tion came into hys mynde and mouth,
pe maye easely coniecture, for so moche
as he clothed them afterwarde with
wrytpunges depely purposed for. The
whiche nowe after what sorte they are
and howe groundly Wpunchester
hathe

churche of Englaunde.

hath proved them, let vs marke diligently.

First he calleth in ower teithe that of this oure interpretatiō, of y necessity to marpe the dowghter (which the father is constreyned to do, pf he perceave that his dowghter is called and geuen to mariage, and not to chastitee) we be the onlie authozes, and that it is oure inuētiō and saynyng.

Secondarily that it is very foolishly, absurde, and nothinge agreeable wiche the Apostles wordes, and is quite contrarie to them, In fine that it is suche an interpretation which pf it take place it must nedes be graunted y Paule bled an obscure wrappynge together of wordes, and nothyng pertaynyng to the matter he wolde entreat of, and that he caste forth the oz dabled wordes in vayne, and without sense.

Thys doth Wyndchester say agaynst oure interpretation in hys spylle imprinted writynge agaynst me. The latter two obiections he goith aboute to proue, but with what argumentes we shall se hereafter, If yste he counteth

Bucer to the holy

it sufficient, that he hath onely made
obiectiō agaynst vs, saynge he alle-
ged the gloses of Photius and Deco-
menius whiche haue interpreted thys
clawse (and hath no nede) otherwys
for all that Photius, as I afore sayd,
alleaged oure interpretation, and de-
clareth it to belonge no lesse properlye
to thys place of Paule, as soone after
we will shewe.

But that the vanitie of Uppriches-
ters first obiectiō, may more plai-
nely manifeste it selfe, wherewith he
saythe agaynst vs, that the same in-
terpretation, whiche we alleaged he-
re is oure owne inuention and say-
ynge, we thynke conuenient to bringe
forthe of thys owne interpretatiō
not the authores (for the verie autho-
therof is the holy ghooste, of whose
wordes we gathered it) but the mete &
apte witnesses of the olde auntient an-
tiquitie of the church, whiche folowyn-
ge the same authore gaue the self same
interpretation also vpon Sapnt Paul-
es wordes.

S. Am-
brose.

Sapnt Ambrose therfore vpon this
¶

churche of Englande.

¶ If any man thinke it vncomele for
his virgyn, if she passe the tyme of ma-
riage, &c.) for so he interpreted this pla-
ce of Paule, after he had spoken diuer-
se thynges before his interpretation,
after other thynges writ thus also. ¶ If
therfore anye virgyn be in desyre of
marriage, now rype for a man, the A-
postle teacheth here that it is better she
marre openly agreeable with the lawe,
then priuately do it dishonestly, and
so turne to her shame. And vpon these
the Apostles wordes (neverthelesse he
that hath stedfastly appointed in his
harte, and hath no neede &c.) he writ so.
¶ This he sayth, that who so hath a vir-
gyn, whiche hath no mynde to marry,
shoulde kepe her: and not lay vnto her
the plakiter of matrimoupe, whome
he perceaueth hath no mynde to ma-
rre.

¶ Truly in these expositions ye se clea-
rly howe S. Ambrose also ment that
the Apostle wolde here teache, that it
is the offyce of a good and G O D-
lye father to consyder the disposition
and wyll of hys daughter: and if he
p p e r o

Bucer to the holy

perceauē her to haue a desire to marp,
to knowe if he hath no powr to kepe her
but hathe rather nede to se her marp-
ed and so behouethe it to be done, least
the daughter haue therebpe occasiō
to fall. But if he se that hys dought-
er hath no mynde to marpe, that he
shoulde then kepe her, and in no wyle
lape the plaister of mariage vnto her,
but minyster all necessaryes accordyn-
glye, wherby she may kepe her vir-
ginite to Chyiste oure Lorde. And in
thys commentaryes which are ascrip-
bed to S. Hierom, we reade, vpon this
(And so ought it to be done) if it shall
so be requysite for the daughters wyle
for the parentes ought to kepe her,
vntyl she come to her leful age, and to
instrucie her to the better. But if she
wyl not, let that be done whiche muste
nedes. And vpon thys (notwithstan-
dyng he that hathe stedfastlye apou-
ted in hys harte &c.) he hath stedfastlye
apounted, whose virgines agremente
establissheth the wyl of the father: and
the necessitie of the daughter compelleth
hym not to do, that she wolde. And
therefor

churche of Englande.

therfor it is playne, that this same interpreter saue the same thynge in the Apostles wordes that we do. To say, that the poze to kepe and necessitie to marpe the virgin consisteth in the condition and will of the virgyn.

The self same thynge vpon these wordes of Paul, and in a maner in the same wordes dyd saynte Primasus the Bpshopp of Africa and discipule of Saynt Austyne writte. For thys (and so oughte it to be done) he interpreted on thys sorte. So must it nedes be for the necessitie of the damsell. And this. (He that hath stedfastly appoynted in hys harte) he hath stedfastly appoynted, whose wpll is establisshed by the wpll and mynde of the doughter. The same also he writteth in thys place. If euerp man confer this matter with euerp mans fleshe, and seeth that he can not to take kepe hys virginite, let hym marpe, lest in playinge the adulterer he dishonour hym selfe.

In lyke maner concerning the doughter, if she wpll, let that be done which she muste nedes.

S. Primasus.

Necessitie for y
wpll of y
mayden

He byd-
deth eue
ry man
lest counsail
of hys
fleshe

what he
can sustayne.

Bucer to the holy

The late
ter inter
preters
agre al-
so.

In the same meanynge dyd Thomas Aquinas, and the ordinarpe glosses, and Nicolas Lyranus expound the same the Apostles wordes: and Erasmus Rotterodamus, who in the interpretation of the same place added this also. That mariage is a lefull thynge, honeste, and for some necessarpe.

Nowe let vs marke Photius his other interpretation vpon thys same place of Paule, whome Wynchester hathe brought forth agaynst me, as a chiefe witnesse of the olde antiquitie. He added thys, after hys fyrste interpretation, concernynge the necessitie to kepe the virgyn.

Notwithstandinge this sentence (And hathe no nede) may be otherwysse taken, and no lesse properlye, that he hathe no nede to do the contrarpe to hys doughters wpll. For yf he se the disposition of hys doughter to be so that he muste nedes geue her to mariage, he ought not to kepe her a virgin: and so compell her to do the contrarpe agaynst her inclination and wpll. For
virgyn

churche of Englande.

virginitie is a thyng voluntarie and not vnuoluntarie. For if she be kept a virgin agaynste her will, and enclometh to the euill parte, she excuseth herself, and laythe the cause of her fall vpon hym that constrained her to kepe her virginite. This sayth Photius.

Here I beseeche you, what one thing of all those thynges, whiche I haue written aboute this place, do ye not see expresse? Dothe not this interpreter also evidently witnesse, that to haue no neede, is as moche, as the father is not constrained by his daughter to marre her? And that the father oughte to make diligent inquisition for those thynges, þat are in his daughter, *ἐν τῇ θυγατρὶ*, that is the disposition of her nature and inclination of her mynde: and not agaynste her mynde to kepe her a virgin.

But when Wipnchester forcaste with hym selfe at the fyrste dashe, that I wolde obiecte this vnto hym preuentynge my obiection writteth, that he graunteth howe Photius
judges

Bucer to the holy

judgement is that a man shoulde not kepe his virgin against her will. But by what meanes (saith he)? bicause she is not called? No, not so. But, bisshope, what is this to pour purpos? Though for all that, when Photius commaundeth to consider suche thinges as pertaine to the dowgther the disposition of her nature & inclinatio of her mind, trulie he willethe to haue a respecte in the virgin bothe vnto her gyft, & also vnto her vocation: as it is manifeste. Inoughe by the forsainges, & herafter I will make it more plaine. But that

Wpnc-
chester
wil haue
that the
father
may tan-
gle hys
dough-
ter in y
snare of
virgini-
tye.

Wpncchester cotended in oure comu-
nication, was this: Seinge the father
hathe right by this place of Paul to
kepe his virgin agaynst her will, and
to tangle her in the snare of virginitie
whiche Paul wolde not do (for thes
are his wordes, in his hande writinge
vnto me) It is also in the princes hãde
to tangle anie of his subiectes whõ he
will, be they neuer so lothe, in the sna-
re of chastitie. Doth not Photius such
and olde and laudable interpreter of
Paul (in wpncchesters opiniõ) plainlie
speake

church of England.

speake againste this fained ylose? For
he sheweth very plainly how the Apo-
stle teacheth here that the father ought
not to kepe his daughter a virgin a-
gainst her will, nor to constrain her a-
gainst the disposition of her nature &
inclination of her will. And that virgi-
nitie is a thinge voluntarie and not un-
voluntarie. And if anie interprise to ge-
ue his virgin an occasion, that she sinne
that shal not be imputed vnto her, but
to him whiche hathe by compulsion
constrained her to leade suche a kinde
of lyfe.

It is therfor manifeste that so farre
as the gift and vocation extendeth,
Photius maketh therein, against Ubi-
chester, with vs, because he acknow-
leged that the holy ghost taught here
bye his Apostle, how the father ought
not to tangle his vntwillynge dought-
er in the snare of virginitie, and that
he should measure the steadfastnes of
his iudgement concerning the keeping
of his daughter, by her condition & will,
though she be weake of age and kynde.
And that it can not therfor be conclu-
ded

Bucer to the holy

Win-
chesters
scornin-
ges.

by this place of Paul, that anie potesta-
te of the worlde hathe anpe ryght to
tangle anie of his subiectes in the sna-
re of chastitie. And spnally that Wbi-
chester scorneth no lesse his Photius
and other moſte holpe fathers & trewe
interpreters of the Apostle, then vs,
for so moch as he writeth. Speake Bu-
cer whens cometh steadfastnes? sholde
he (poſs beinge the author) take coun-
saile of the mapden whiche is weake
both in kinde & age? And in his hand
writinge vnto me: The father had nede
to be a cunninge phisitian, and verpe
well practysed that sholde spnde by the
behauoure of his daughters body, ma-
ners, or wordes somthinge, wherby he
may stedfastlpe determine and apoint
in his harte about the heapinge of her

Photius a virgin, without all ieopardie of for-
will ha. mication. But now let vs se whether
ne y gif Photius willet not, that the Apostle
tes & vo. commaunded the father to consyder
ratio of Gods gift and vocation in his dought-
God co ter, for so moch as he graunted, that he
sidered, commaunde the father to beholde and
marke suche thinges as belonge to his
dought

church of England.

boughter, & the dispospion of her nature and inclination of her minde, Trulph he expounded Paul and was no pella-
gian as I suppose. And so seinge the Apostle in this selfe same chapter maketh it the peculier gift of God & cer-
taine vocation to take chastitie or matri-
monie vpon one godlye, how shold not
Photius also acknowledg that the in-
clination of the daughters nature and
intention of her minde to epyther kinde
of lpyunge, is y gift of God which he
hath geuen to the daughter for her vo-
cation? For what hast thou (said the
Apostle) which y hast not receaued?

But what nede so moche a do about
so hugodly and wrangling schoolyshe
brawlpuges? For whether (I beseeche
you) shold a godly father consyder in
his daughter soouer such thinges as a-
re vitious of her selfe, and pernicip-
ous, layd vnto her by the dyuell, or
such helthsome thpuges as are geuen
her of God, from whom proce-
dethe all good gyft? Sholde the God-
lye father count it temerious desyre or
cupidi-

Bucer to the holy

ambition in his maiden, or rather whether as Gods will calleth her who sendeth so his children with his spirit, & so bringeth to effect in them to will & to do that that is good, that everie man may be the more certain of his vocation and others that belong unto him, if he searche Godlie for it after prayer and observe the tokens and appointmentes of the same.

And so by this it is manifeste that the interpretation whiche we alleaged upon this place of Paule (And hath no neede) is knowen and geuen as the herse proper and peculier interpretation both by y^e Apostles very words and also by the true author therof, the holpe ghost, and taken of all that interpret it anpe thinge to the purpose both olde and newe: Yea and even of Photius him selfe whom Winchester brought against us with suche a supercilious and proude prejudice, as a witnessse of all the olde antiquitie.

Winchester
manifest
felt
vanitie,

Therefore let Winchester acknowledge him selfe herof to be convict not onely of a moste impudent lye, seinge he

churche of Egnland.

he dare write, that we are thonlye author
thores of this interpretation, and that
it is our inuention and fauings: But
also to be a detestable babler and railer
against the trewthe, and the reuerent
antiquitie of holpe fathers for bpcawse
thos his scoldinges and raplinges (of a
foolpshe interpretation, colde peruerse
not agreable to the Apostles wordes,
and cleane contrary to them) be longe
no lesse to them then to vs, who gaue
selte same interpretation vpon this pla
ce, as we do.

Now therfor let vs se with what ar
gument Whiochester went about to
shew that thes his reproches sticke in
this interpretation, whiche is no more
ours, then his Photius and all holpe
fathers that were & beste interpreters
of Paul. Welphe he hath sufficientlie
declared it to be a colde interpretation
absurde, foolpshe and vnworthie for an
Apostle, by thes argumentes.

It appeareth not (saith he) p^r we re
ceiue this sense what ambiguitie or
doubt the Apostle made plaine here
with so manie wordes and so weighty
(p^r anie

Bucer to the holy

(If anie think that it is vncomelepe for his virgin &c.) or to what doubt he answered the Corinthians. Neither that there is anie appointed tyme to marpe a virgin, or that anie man sholde doubt to kepe his virgin that forsaketh matrimonye. Also (he saith) the Apostle myght haue spoken that we interprete, if he had minded to teaché it, in more open and lesse wordes, to save. Let the father kepe his virgin, if she be disposed to lye in her virginite: If not, let hym marpe her, wheras (if we wyl ascribe our sense to the Apostle) he sholde seeme to haue vsed an obscure turnblpunge together of wordes, and farr from the purposed matter, and to speake wordes in bayne and wpythout sense. On this fallson doth Wynchester reason in two of his writings, in his hande writinge that he sent me and in the first imprynted.

Now therfor we are put to our shiftes to shewe bothe to what doubtful matter it is lykelye Paule made answer, and wpyth how apt and mete wordes he dyd the same. Surely the holpe

churche of Egnland.

holpe fathers thought this no strange thinge, nor yet do anye at this day thinke the contrarie, yf they are indued with the cūmune sense, that at the same tyme in the churche of Corinthe, when they sought for the Apostles mynde in thys behalfe, there were not a fewe fathers (of the which sorte diuerse are founde emonge ours) which thought it an vncomely thinge for them selues, and theyr daughters, and that they did not wel therein, if they kept their daughters at whome longe after they came to the age, mete to be married. For Paul saith *ὡς ἡγοούμενοι* that is, paste theyr yonge age. For they lyued emonge the Hethen, and in a ctye that was so geuen to lecherie and excelle in carnall pleasures, that therby came the prouerbe. It is not for euery man to visitie Corinthe. And besydes that, certain as yet of the Corinthians had in suche estimation the good wpll, & diuinous iudgements of the citisens, and their frindes whiche were also of the Hethen, that they communicated of their Idolatrous sacrifices, And as yet had

Bucer to the holy

had suche peruerse iudgementes concerninge irew chastitie, that thep had nede of admonition, how Christian men, and speciallpe so manie, shoulde fle fornication, and that it did expell them out of Gods kingdom. And furthermore who doubteth that there was at Corinthe amonge the holpelle men, whiche fearinge the iudgement of god the y iudmēt of y comune people, supposed to be vndecent for them & their daughters to kepe theer daughters past y age, when as thep be ready to mariage, other for fear of the vice whiche might be offerid hnto the, or els for y shame, wherbp their good report might be blemished, and speciallpe in suche a lpcentious citie.

And therfor who seeth not that of yphelphood ther was verpe moche doubt and more then behoues, amonge the Corinthians, about the keaping of their daughters in their virginitie, after the tyme of mariage, whiche the Apostle ought bp his doctrine to put out of doubt, in the teachinge how thep may kepe their daughters Godly, virgines

churche of Engelande.

gines, or marie them. Therfor there is nothinge at all accordinge to our interpretation in this the Apostles answere whiche maie seme to be in vaine, and written for a iuste & necessary cause.

As moch appeareth therin, that it shold seme to be spoken subtylle, obscurely or not aptlye and spytlye to the matter. The Apostle preached to very manie the holp. es and comodities of chastitie, so that it maie seme therby (as Ambrose writt vpon this place) that wedlocke is vnpromysable and nothinge to be regarded. Like as therfor he did in his fyrste answeres written in this chapter, so wolde he do in this answere also, & is to save, to take diligent hede to the estimation and vse of holpe matrimonye, and to teache by what deuotion the trow and exceptable chastyte vnto God sholde be taken and preserued. For he sawe before in scripture & cruell tuinge and destruction of the churche, which Sathan had brought in to it by the preposterous and superstitious prapsonge of chastitie.

He writt therfor. ¶ Eanie man count it

Bucer to the holy

little honestie for him selfe & his daughter, other for the foreiudgements of other men, or in his owne iudgement, namely because he standeth in feare, that other vice or reproche will fall vpon his daughter to keepe his daughter after y^e tyme, when as they are counted meete to be married and behoueth so to be, let him do what he listeth, he spurneth not, let her be coupled in matrimonie. In thes wordes when he added. And behoueth so to be, did he not euidentlye teach, that the father ought to haue a religious respect of his iudgement, and y^e Godly, and also to ponder circumspectlye agreeable to the word of God, what God hath appointed for his daughter, But whē he added this also (he sinneth not let her be coupled in matrimonie) thereby he confirmed the holie estimation and Godly vse of mariage, wherof to be diligently admonished, if they had no nede to whom he wrote at that present tyme, yet he sawe before that their posteritie shoulde haue. For he knewe he had the distribution of Gods worde, and doctrine, whereby the Godly

churche of Engelande.

Ipe sholde be instructed and governed
vnto the ende of the worlde. Wherfor
he admonished suche as intended to ke
pe their daughters virgines, in manie
wordes, who (so he saith) ha the surelpe
purposed in his harte, and hath no nee
de &c. Wherby he taught how de
bontly the father owght to enquire
whether God hath ordained & indued
his daughter with his giftes to God
lpe virginitie, and whether he hath ge
uen him power to kepe his daughter,
oz offerithe him rather necessitie to ma
rie her, wherupon it behoueth not ra
shlpe and without anie aduilement of
his owne, oz his daughters affection oz
persualpon to decerne, but owght ra
ther to iudge by Chrystes worde and
spirite in his harte, to say, ponderinge
wiselpe and Godlpe all thinges and
circumstances, that he map stande sure
lpe in his purpose befor God, his con
sciens not accuspunge him, that he hath
apointed that of his daughter, whiche
by no meanes cōduceth to gods glorie &
edifyinge of the church. Whiles ther
for we interpret thees the Apostles
wordes

Bucer to the holy

wordes on this maner, what I beseeche
you, may seme there, specially to god-
lye men not to be written playnly eua-
gentlye, to the purpose and Godlye?
But though Winchester supposeth
that thes wordes of the Apostle, want
their trewe and right seuse, and seme
foolyshe and vnnete for the purpose,
yet wyl they neuer iudge it, which are
indued with y^e spyrte of Christe, and a
pure mynde.

We myght haue expessed this sente-
se (saith Winchester) if he had myn-
ded to teache the same in fewe wordes,
and mete for the matter he had in han-
de. Let him therfor shew him selfe what
according to oure interpretation, is su-
perfluous in them, or disagreeeth to the
matter he intreated vpon. Not onely
we perceaue no such thinge, but also so
manye moste holpe fathers and mete
interpreters of y^e Apostle sawe no such
thinge. Whereof therfor it may be sufficiē-
tlye knowen with what vngodlye ma-
lepertnes Winchester hath spitefully
reproched, that this not so moch oure
interpretation, as all the holpe fathers,
and

churche of Engelande.

and his Photius is, & therfor hither to his owne also, is verie foolish, colde, obscure, and which maketh the holpe ghesse wordes to be frustrated, and spoke in vaine, and without sense.

Now let vs throughlye marke whether in thes the Apostles wordes, take after this oure interpretation and the holpe fathers, there seme to be anye $\alpha\sigma\iota\varsigma\alpha\tau\omicron\nu$, or ought contrarie to it self. For that will Winchester haue to appeare by thes his two gloses. The one is that Paul saith: Notwithstanding if anie haue purposed surelye in his hart, but ther can be nothing stedfastly appointed by the father, concerning his daughter? If he ought to take into his counsaill her wauering condition and wyl, and specialle seinge we saie that no man at all, can at anie tyme knowe for a certaintie whether he him selfe be called to perpetuall chastitie. The other is of the father folowe Gods vocation in his daughter, whether he shold appoint, to kepe her or to geue her to matrimonye, he shold euer haue necessitie of his iudgemēt, & neuer y fre power of hys

Bucer to the holy

will, so that it sholde neuer be verifed
of him. And hath no power, when he
must of necessitie folowe the vocation
of God. Unto the first scholische reason
we answere, that in verie dede no mā,
and moche lesse the mapde bringe a vir
gin, can for a suretie know by him self,
what God hath apointed of him, no
not so moch as at the tyme presēt, moch
lesse for the tyme to come or for ever.

But such as unfainedly pray vnto god
that he wolde bothe safe to teache the
to knowe and in all pointes to folowe
his will, and to lead them in his pathes

Godma
kethsted
faste the
condici-
ous of
his.

thos doth not the moſte bountifull fa-
kethsted ther suffer to ſtpeke in anpe doubtfull
faſte the deliberations, but openeth vnto them
condici- (as the ſpalmiſte declareth) and teache
ous of them his wayes and pathes. For the
his. lord guideth the gentle in the iudge-
ment, and teacheth the meeke his wa-
pes. Who is he? The m^a I ſape, that
feareth the lord, for he w^{ill} teach him
the wape whiche he hath choſen. But
this benefit of God and all other thin-
ges, muſte be ſought and prayed for
with Godlie ſtudye and holy prayers.

Therfor

churche of Engelande.

Therefor the Chyistian father intende
dinge to prouide for his dowghter, whi
che now is not so moche his as Gods,
firſte of all callinge vpon the ſpirite of
Chyiſte by him ſelfe and his dowghter,
withal his houſholde, & with the whol
le churche (for outcept he eſtableſhe y
iudgement of the father, what ſo euer
he ordain ſhalbe variable and vnſtead
faſte) ſhall trie out with molt Godlye
erneſtneſſe, what condition ſhe is of, and
what is her entet, and what giſtes ſhe
hath receiuid of God, and what not, ſo
that hereupon God him ſelfe maie ſhe
we to whether kinde of lyfe he hath cal
led his dowghter. And when the father
prapeth, and maketh inquiſitiō one this
manner to knowe and to accompliſhe
what ſo euer God him ſelfe will haue
done with her, God oure moſte bounti
full father will graunt that he ſhall ſo
determine of his dowghter, and apoint
the thinge whiche like as God hath a
pointed and ordained it before, ſo muſt
it nedes be to the furtherance & honeſty
both of the father and of his dowghter.
And y will God hi ſelfe make ſo firme

Bucer to the holy

and stedfaste, y^e y^e doughter shal serue
him in the stedfaste sanctitie of her bo-
dye and soule, albeit she be weake and
of an vncertain purpose of her selfe.

Psal. 39. For y^e lordes counsaile endureth for e-
uer, & stablisheth the worke him selfe,
what so euer he worketh in his, that it
mape continue for their furtherauns to
the verie ende. And so God will make
speme and sted faste holpe chastite also,
in all them whom he hath called ther-
unto, so long as it shalbe to their furte-
rance. When it beginneth to be to y^e cō-
trarie, it is their dntie to follow God y^e
calletht hem, and at his cōmaundement
to make a permutatiō of the vnmarried
state with holpe matrimoupe, and he
will not any mā of vstedfastes or any
other vice, especially emonge the chil-
dren of God. For they whom God ius-
tifieth and glorifyeth are woute to be
condemned, and to be mocking stocks
to the men of this worlde.

Thes thinges map Wypnchesters
holpnes and stedfastnes now moche
scorne at his pleasure, yet do such as in
y^e t^rew obedience of god, studie for t^rew
holines

churche of England.

holynes and stedfastnes, place all their
tymes, and momentes of tyme in the
hande of the Lord, vnto hym thei stret.
the forth they: right hand, and permit
themselves to the uttermoste to be go-
uerned in all thynges by hys counsa-
le, and at all tyme, and the constance &
stedfastnes of al they: counsailes and
dedes they demaunde of hym, whose
commaundementes are al stedfaste, &
sure for ever more.

Psalm.

xxi.

Ps lxxiiij

Ps lxxiij

Thes thynges therfor who so god-
ly ponder, shall knowe sufficientely, &
there is nothyng in oure interpreta-
tion vpon this place of Paul, whiche
dothe not manifestly condescend and
agre with those the Apostles wordes,
wherewith he requyrez, that the fa-
ther shoulde appoynte and iudge sted-
fastly in his harte about the keappynge
of hys daughter.

But for so muche as Wyndchester
now agayne playeth the blynde sophi-
ster about the necessitie of the fathers
decree, because the father, after oure
interpretation, whiche requyrez that
he folowe the vocation of the Lord,
shoulde

Vncer to the holy

Should euer more haue the necessitie of
dopnge, and neuer the power ouer his
owne wil, because the holy father must
nedes folowe Gods vocation in hys
doughter, these thynges ye se pour fel-
wes howe vnworst hy they are, that we
shoulde speake moche of them. For yf
the father perceauyng that his doughter
is called to chastitie, hathe he then any
necessitie to marpe her? But fre power
he hath to kepe her a virgin. On the
contrary parte, If he know, she is cal-
led to holy wedlock hath he any nede to
kepe her a virgin? But he hath fre po-
wer to marpe her althoughe in verpe-
dede it behoueth, and is necessarpe so to
be sepnge it so pleaseh God. Whynche
her euer stucketh in that erreure, as
thoughe all necessitie shold fight with
fre wpll because y necessitie is agaynst
the lybertie of the wpll, which hath in it
any compulsion or force: but no suche
necessitie can happen to them, that in
treme saythe folowe Gods worde.
For lyke as in God and in the blessed
with hym vpon this, there is great ne-
cessitie

churche of England.

cessitie of ryghte wyl and lyfe, because
it is moſte fre vnto them, and all wyl
of good and ryght is moſte pleaſant ſo
in the faythe of Chriſt, and in the de-
des of faythe, wherbye we haue here a
lytle taſte to lyue a heauenly and holy
lyfe, there is ſo moche the more fre and
glad wil, as the neceſſitie of trueth and
goodnes is more abundaunt in them,
that is to ſaye, a more pure and per-
fect action of God. It is a requyſite
thyng vnto helthe to loue God: and
who ſo knoweth hym perfectly of ne-
ceſſitie alſo loueth God. But vpon
that who maye ſaye, that they that be-
leue in God, loue God agaynſt thei-
r wyl, and haue not, as a fre wil ſo alſo
fre power to loue God? He that is bo-
rne of God, can not ſpurne, both he there-
for abſtayne from ſpurne beyng cōſtrai-
ned, or hathe he not fre power to do
well? But here of we entende to ſpea-
ke more in oure iuſte deſenſe agaynſte
Abprieſters quarellinges.

Notwithſtandynge thoſe thynges
we haue nowe ſpoken are ſufficient
ſo the intent, thys maye be ſcene, that it
commeth

Alneceſ-
ſitie is
not a
gaynſte
ire wyl
but that
neceſſi-
tye only
which is
of com-
pulsion.

Bucer to the holy

commeth not to passe by thys Abin-
chesters sayynge the propriete and
difference amonge them selues of these
hopres, and matters of power and ne-
cessitie, that anye thynge is contayned
in oure interpretation, which in al poi-
tes is not agreable and consentient to
the Apostles wordes and meanynge.
And so it is manifest that those Abin-
chesters raplynges, of a colde interpre-
tation, folp the, peruerse, and not agre-
ynge, but spghtynge with the Apost-
les wordes, be all founde in hys owne
gloses: and that not oue of them maye
cleaue or sticke in the enarratyon of
thys place, whereof we entreat, which
we haue alleaged after so manye holy
fathers and approued interpreters of
the Apostle. And that Abinchester
hym selfe, and not we is conuict of an
vngodly malepertnes against the wor-
des of the Apostle: and agaynste the
auncient antiquitie of the church, not
onely of a proude despecte and con-
tempte, but also of a wicked detraction,
and yll reporte.

The co-
clappon.

Thus muche I thought beste to an-
swere

churche of Englande

swere somewhat at large concerning
the interpretation of this place (pf any
thynke it vncomele for hys virgyn
&c.) agaynst Wyntchesters quarellin-
ges and sophisticall determinations;
because the trewe and naturall vnder-
standynge of thys place maketh well
to oure instituted defense of Christian
libertye, whiche euer extendeth to holy
matrimoupe, as well, as to holy chasti-
tie: And also, because Wyntchester in
thys place braggeth to importunatele
agaynst vs. The matter it selfe con-
strayneth me to serue for oure iust de-
fense agaynst hys checks and sopho-
strye, those thynges wherin he hath
played the sophyster agaynst the true
prepositions of Paul, which I noted
in my answere vnto Latomus he made
in the commendation of chastitie, so
the our present answere hath stretchyd
so farre.

Notwithstanding I thynke it neces-
sary to admonyshe the reader of two
places, because that by the proper vnder-
standynge of them, it is very manis-
feste, how the holpe gooste wolde con-
spyre

Bucer to the holy

firmē vnto his the lyberip of matrimo-
ny, by suche thynges as in the fyrste
Epistle to the Corinthians, the. vii.
Chapter, he disputed concernynge the
marped and vnmарped state. And also
about the handelpnge of these places,
Whichester maketh great triumphes
ouer vs, not yet vanquished. The one
of those places is, the agremente and
exposition of these sentences. It is not
good for a man to be alone, And it is
good for a man not to touche a woman
The other place is the interpretation
of thys saynge: But for to auoyde for-
nication let euery man haue hys wyfe.
Ec.

It is not
good for
a mā to
be alone

Concernynge therefore the first place,
Whichester blameth vs, because we
affirme, that the saynge of the Lorde,
whiche he spoke of Adam as the parēt
of mankynde, and spake it not of euery
man, pertayneth to al men, whiche are
apte for matrimony: and not called to
chastitie. But what man not cleane ig-
norāt of Christ hys doctryne knoweth
not that they whiche are nother vnapē
to matrimonye: nor destyned nor cal-
led

churche of Englander

led in mprnde nor bodpe to the solitary
lyfe for the kpyngdome of heauens sa-
ke, That is to sape, which are compre-
hended in no kynd of those men, who-
me the Lord hath except from the voca-
tion of holpe matrimony (Math. xix.)
are (forsooth as per spureth to holpe
matrimony) in the same condition, that
Adam was fyrste made in, so that it is
not good for the to passe hys lyfe with-
out wyues. For because the bountifull
God hath called the to matrimonye, &
willeth them to serue hym in thys vo-
cation, and not in the vmarped lyfe.
And so it is good for thes, both to tou-
che a womā, pf they haue any (as Chri-
shelter graunteth) and also to take one,
Pf they be without, which in lyke ma-
ner he must nedes grāt without he wil
speake agaynst the holy ghoost in thes.
Pf they can not refraigne, let them be
coupled in matrimonye. It is better to
marpe then to burne. I wll the pou-
ger woman to marpe. Albeit the mat-
ter be so about y called vnto matrimo-
ny, yet because we shal at some tyme
be

Bucer to the holy

It is be lyke vnto the Angels of God, clea
good for ne without matrinoupe, and the holpe
a mā not ghoost pronounced the so mochte mo
to touch re blessed, which by the holpe chastitie
a womā drawe nerer vnto thys felicitie. Why
shoulde we not as wel say, that it is a
good thynge by it selfe for every man,
nat to touche a woman for the kyng-
dome of heauens sake. If we marke y
vniuersall condition, and not the voca-
tion in thys lyfe, yf it be to matrimo-
npe?

Phil. i

Lyke as Paule sayde it was moche
better for hym to be lawled, and so to
be with Christe, To saye, whan he sa-
we throughlye hys vniuersall vocati-
on, and the lyfe everlastyng recovered
by Christ, and yet incontinently after
he added to thys hys saynge. But to
abide in the fleshe, is more nedeful for
pou, and therfor hitherto also better, na-
mely for hys vocatyon, and the worke
of the helthe of man, whiche the Lord
intended to do by thys his Apostle.
And so that whiche the Apostle thou-
ght to be of it selfe better and more to
be despyed, he acknoweleged was not
so

churche of Englande.

so good, because of the tyme, & comen-
tment of God, as the contrarie, and
in so doyng he requyret it the more,
but yet for hys owne tyme onlpe, by
so muche as he knewe it to be more ne-
cessary, to save more acceptable to god
and greater furtheraunce unto men.
So dothe necessitie and fre will agre
together, as I foresayd, in matters of
lawthe.

These thynges I desyre the (moste
Christian reader) to loke upon more
narrowlpe, and then iudge thy selfe of
altogether after the same maner the
unmarped lpe. Yet in no wise for
the, whiche Wyndchester sygheteth so
foulpe, but the Godlpe and angels
call to save, whiche al together serneth
with great diligence to promote & ad-
vance Chaste hys kyngdome by the
pure holynes of the body and spirite)
be not of it selfe more to be despyed
for of all GODS electe, and there-
for better, then the marped lpe, becau-
se it conteyneth a more full meditation
and taste of the heavenly lpe, then do
the the other. Notwithstanding, sepa-
ge God wyl dayly prolonge & brpunge
by

As any
thyng
is more
neces-
sary, so
is it to
godly
more vo-
luntary

Bucer to the holy

bp men, euē vnto the very ende of this worlde, and that bp the ministerpe of hys sapates, whiche may here also call vpon, and glorifye hym, euerp one of hys sapates, whome God hath called to the maried lyfe, maye well saye with the Apostle. I wold wpshe trulpy beynge deliuered of the bonde of matrimonye, to stycke without separation vnto my God, and to aduaunce and forynpsh the hys kyngdome, to serue hym so moche the more diligentlpy and holylpy, and thys shoulde be moche better: but spthe I se the other to be more necessary, because it is my Goddes pleasure (vpon whome alone dependeth to be good and profytable, whatsoeuer is lpy he therevnto) that I shoulde serue my God vnder the yoke of matrimonye, hys wyl be done, and let hym graunt, that in thys conditpon of lyfe, whiche is harder & fuller of calamitie, I maye performe my ministerpe acceptable vnto hym, and helthsome to hys churche.

What I beseeche you, of those thynges which be lōg to trauayle & paynes do we herin confounde or meddle together

churche of Englande.

gether with suche thynges as belöng to
pende & rewarde. Wherof Whynche-
ster accuseth me, what new thyng do
we bypnyng, or what unconuenient? what
finallp which agreeth with no place of
scripture, or disagreeth in one iote with
the doctryne of holy fathers? Yet how
arrogantly & bitterly doth this Bpshop
here belude and scorne me for this in-
terpretation and agreement of thes reci-
ted places. He dyd thesame, & trustyng
to as baynlyes in this, because I inter-
preted this: But to auoyde fornication
Let euery man haue his wife: let euery
man take a wyfe, as the precept of ha-
uynge is as moch in thes the Lordes
saynges. Haue confydens. Se that ye
haue salt in your selues. For Whynche-
ster wpll haue thys word (haue) to ha-
ue as moche strengthe as, Let hym
kepe her, and vse her whiche he hathe
nowe already. In dede there wante
not here to Whynchester authores
of thys hys interpretatyon of the ho-
ly fathers: as of hys coniecture also,
whiche he followeth, about the questi-
on of the Corinthians, whereunto Paul
in this place maketh answer.

Let eue-
ry man
haue
his
wyfe.

Marc. i
and. ix.

Bucer to the holy

chester knoweth also thys, that by the authoritie of the holpe fathers there can no rule of saythe be authorysed or appointed: nor yet any interpretation of scripture, whiche all men ought of necessity to receaue. He knoweth also, by the demoustration of oure opinon concerning chastitie consisteth not vpon the interpretation of this worde (haue) nor yet vpon the coniecture of the question of the Corinthians. The principles wherupon it consisteth I haue here to fore recited: they remayne vnto us vnyfsted at, whatsoeuer he hath concerninge the question of the Corinthians, or the proper sense of this precept. For to auoide fornication, let euery man haue hys wyfe. The trew and naturall interpretation of the whiche I haue graunted to hange vpon the question of the Corinthians, whereunto the Apostle in thys place purposed to make answer: but what thys question shoulde be, it must be coniectured by the Apostles answers: for a certaintie it can not be knowen. But Wychester declareth openly as it were for a suretye, that the Corinthians were

churche of Englande.

In a doubt, whether it were lesul for a
Christian to cleave stpl unto hys wyfe
whiche he married before his Christiani-
tie, and that they requyred of the Apo-
stle to be instructed therof: and hath no
other reason of thys hys coniecture,
but that the Lorde sayd. Who so forsa-
keth no theyr parentes, wyfe, and chil-
dren, can not be hys discyples, and su-
che lyke thynges concernynge the con-
tempte of the world and this present
lyfe: and that throughe these the Lordes
saynges the Corinthians conceaved
suche a fervent burnynge to the vni-
marped lyfe, that they were in doubte
of matrimonye, whether it myghte be
kepte in Christianite: here have ye the
reason and cause of Wybchesters co-
iecture. But confer ye thys with those
the Apostles reprehentions and admo-
nitions, wherby he noted the Corin-
thians of very great negligence in kea-
pyng the trewe chastite of the lyfe, &
in dyspyng awaie, and expellyng fro
them manifeste uncleannes, fornicatio,
and adulterye. These reprehentions &
admonitions I say, whiche we read in
the first Epistle to the Corinth. the. v.

Wyb-
chesters
bold as-
firmans
in a
doubt-
ful mat-
ter.

Bucer to the holy

vi. and. viij. chapt. And in the laste the
xij. chapt. ponder ye godly and then di
scerne, what Iphelphode Wypnchester
and his coniecture and the cause of his
coniecture haue, and iudge howe it a
greeth with suche great desyre of cha
stite as Wypnchester attributeth vnto
them. For of the Corinthians vpon tho
se the Lordes saynges, wherein he requi
reth the forsakpge of wpues, childre,
the whole worlde, and of a mans owne
lyfe, began to be so feruent in the desyre
of the chaste and heauenly life (whiche
glose Wypnchester bypnyeth in) y
they shoulde stande in doubt, whether
it were lesul for a Christian to reserue
his wyfe now marped: how colde they
come into so moch lightnes and astoni
shing in christes discipline, y they had ne
de to be quickened of the Apostle with
i. Cor. 6. such a sharp taunt, & reprehensio, y they
shold not suppose suche fornication in
thep churches to be winked at, or disre
bled. As was not hard of emong the ge
ntiles, y any shoulde haue his steppe mo
ther to wyfe: & had nede to be taught &
admonyshe with so many and so sore
argumentes, y fornication is to be fled
of

churche of Englande.

of Christians, & that it separateth the
from Christe, and excludeth them forth
of hys kyngdome. Now, after these so
fore and gupke reprehentions & admo
nitions, the Apostle wrote vnto them,
that he feared hym, lest when he retur
neth to them agayn, God shoulde humi
ble hym, so that he shoulde be dyspued
to take vpon hym the sorowe of repen
taunce for them, which dyd no repen
taunce for thep: vncleannes, fornicati
on and wantounesse, which they comit
ted. Is it therfor any thyng likelp that
they were so by ponde al reason feruēt
in the studie of chastitie, that the Apo
stle (as Wyndchester writteth) shoulde
bestowe great labour to moderate the
in y feruētnes. May it not moche more
probable, that firste there were a fewe
in the churche of Corinthe, whiche vnder
stode the makynge chaste for the king
dome of heauens sake, and in dede to
ke in hande to receaue it, and were to
they the authores that they shoulde
take it vpon the. Then that other as
well they whiche were so hardely kept
in coupled chastitie, as verp many also
which by y disorderly of thes feared y
chastitie

i. Co. xij

Bucer to the holy

chastitie of others, which began to profess chastitie, were cleane against this new stude of chastitie among them, and perceaued this kynde of lypunge to be other litle worth, or not very expedient for Christians. Like as not o- nely the wise men of the world, whose me certayne of the Corinthians as yet pouglpunges in Christ, & carnall, made more of, then it becometh, but also the Hebrewes whiche professed the doctrine of God, rebuked chastitie, and prapled matrimony. For the moste auncient among the Hebrewes declared them openly, which remayned vnmarrped after theyr leful age to marry, yf it were not for the cause to learne Gods lawe, to be gilt of the cryme of blood, sheddingge, and of the diminishing of the glorie and honour of God among the people of Israel, and therfor vnmarrped to be suffered among Gods people. They made so moche of the offyce of begettinge children among the people of Israel. The wise men among the Grecians agreynge with thes, were in opinion, that they which were vnmarrped vnto fyue and thyrtye yeres, should not

church of England.

not only be punished by the purse, but also put to shame, & that expressly, to the intent no man should do them by honour, which is accustomed to be done of younger unto the elders. By these causes therefore it is verely like, that there arose contentions amonge the Corinthians about this matter, as they were besides full of contention. And for that cause the wholl church though mete to demaunde by epistle of the Apostle whether chastitie, & what chastitie should be comelye for Christian religion? In dede the Apostle in this place maketh farre greater ado and taryeth longer in prapling chastitie then matrimony, for what should y praple therof nede amonge them, whiche were now so feruent in studie of chastitie. But for somoch as y Apostle in these his answers passed not matrimony without commendation, it semeth he did it rather for this cause, leaste the comendation of chastitie (which yet came to passe) should be taken in a backward sense of their posteritie, then y the Corinthians had nede at that tyme to be taught, y matrimony is lesfull and holpe, which were so hard.

Bucer to the holy

so hardlpe perswaded that fornication
is vnlesfull, and against the holpnes &
profession of Christians.

Make now iudgement both of the
coniecture & also of the reasons of y^e con
iectures of them both: yet (for allpe see
how moche oure coniectures are more
probable, then **U**inchesters) we sticke
not vnto them in this cause, but vnto
thos clere, and manifestlpe pronounced
oracles of God, which I haue here to fo
re recited, and wherupon I haue con
cluded oure demonstrations: Thos pf
Uinchester can, let him disconfecte, &
bring forth the perfect foundations of
his opinion, not such not trifling sophis
trie, and querelinge scholishe reasons.
But he in both his epistles against me
braggethe hi self molte in thos places,
wherin consisteth not the state of the sta
te of the controuersies betwext vs let
tinge slippe like a valiaunt mā thos ar
gumentes wherupō oure doctrine spe
ciallpe conspiketh, and the contrarpe
therof, cleane ouerthrowen.

How he hath also done in the inter
pretation of that place, in the first epist
le to y^e Corinthians the xiiij. chap. which
we

church of England.

we objected against Latomus, & other
oure aduersaries which go about to ad
dict the faith of Gods people to the
Pope of Rome, and his obnoxious coun
sailes, let other geue iudgement, for bi
cause this saying of the Apostle may be
vnderstande by y other prophetes only
though it be no necessitie, & oure inter
pretation agre much more both to Pau
les wordes, & to the sentēce also, which
S. Ambrose in lyke maner taught, that
by this place it is graunted to all in y
churche to examine suche thinges as
were harde of the prophetes, & to rea
son therein, as S. Ambrose turned this
worde *Διὰ τὴν γινώσκουσαν*. Yet doth Uol
chester so scolde and raile against vs
bicause we are wont to vnderstande y
of all that here in y churche, as though
he had founde, y we wold ouerthrowe
some principalle article of oure faith.
In y meane season he maketh not word
of the state it selfe of oure controuersy.
And though we graunt the authoritie
of this place to oure aduersaries, yet
with how manie euident and vndoubt
ed testimonies of scripture haue
weshewed that whiche we conten
detogether in this controuersy, to say

Butter to the holy

that it behoueth euerie Christian mā to knowe & to iudge him self by y^e spirite of God, what so euer be offerid him in y^e steade of Gods worde or precept, of whom so euer it be offerid, so that euerie man shold be truelpe instructed of God, & unfainidly beleue not man, but God, and reckon it cursed if an Angell come from heaue and teache y^e cōtrary.

And in euerie point after the same fassion he inuaded vs also about the sacrament of thankes geuing & the worshippinge of the same. But of thes and other quarellinges of this man I shall in myre place commune at the full, and will shewe what open iniurie he doth me in casting in my teethe both y^e strife he had with such as are of oure opiniō about this matter, & also the recantatiō and retractation of the doctrine they at the fyrst defended. Though I haue declared vnto the godlie, the wholle drift as it is all to gether cōcerning thes matters, in my enarrations & retractatiōs vpon the Euangelistes.

Nowe lithe I haue gone somthinge farther then the maner of a preface requi-
reth, I will ende to confute this mans
quarrels

churche of Engeland.

quarrellinges and sophistries, & will commit and leane all thes thinges to poure and all godlye mens iudgemens. And I desyre God & the father of oure lord Jesus Christe, that he wil bowchsafe to iudge with his spirite, and to illumine me with the lpght of his gospell this mans and all other mens mindes whiche are not so moch aduersaries to vs, as to the kingdom of his son, that they mape in tyme turninge from the hope they put in thē selues, imbrace his son, before his anger waxinge hott against them, they perish wth of the waie.

The same sauiour & oure good shepherde, kepe and preserue & cumulate with all his heauenly benediction your most redoubted & famous kinge both in godlpnes and mightie prowes. The most noble & victorius Protectour of all his realmes. The most godlye and proude Archebischop of Lanterburpe primate of the churches of Engeland, And all the kinges molte honourable counsaill. And the ministers of both administrations Ecclesiastical and politicall, with all the people of Christe, wherbye whē poure churches are oure
cleane

Bucer to the holy

cleane reedified, ther map afterwarde
some of them be sent to repaire & chur-
ches in manie other natiōs, as in times
paste, when in manie places of fraunce
and Germanie Christes religion stode
well moſte in decaye, with y knowlege
of holie scripture & of good artes, pour
churches gaue the right reuerende fa-
ther Beda, Alcuinus, Claudius Johan
Scotus mē of notable religiō & doctrin
and befor their tyme Bonifacius, & ma-
nie other verie studious (as thos times
by the ſecrete dispensation of God. per-
mitted) repairers of christes churches.
That this moſte large benefit of God,
ſhall through pow passe through manie
regions of Europa, y feruent love and
vnſeaſeable studie of poure & page in
this age, & puiſſaunce of roialtie which
he beareth towarde Christes pure re-
ligion & good letters, bringeth vnto vs
no ſmale hoope, then that ſingular and
durable beneuolence of God towarde
poure realme, wherby he hath bow-
ched ſafe to geue pow eft ſones kinges
which were cheſe fauores and nowriſ-
ſhers of good letters and artes nowe
euer ſins y moſte pruden king Sigibert
tus

churche of England.

hus, whiche abowt y^e pere of oure lordes
D. A. xxx. f. y^este of al founded & adour
ned not only y^e vniuersitie of Lambryg,
but also manie other schooles throughe
his realme. Wh^{er} y^e whiche gift of God
the moste prudent & victorious kinge
Henry the viij. so excelled that at this
daye there is not one realme y^e hath mo
re well learned & godlye men in antho
ritie, nor none wherin Bishops excell
in so moche doctrine and puritie of life
who so erer my^e Abinche ster hath not
yet made subiect to the crosse of Christ
his erudition which he hath verie lar
gely receaued of God.

It is therfor our parte, & all others
that beare feruent loue to Christes
kingdom continuallpe to praye oure fa
ther most feruently through his sonn
oure lordes Jesus Christe, that it wolde
be his pleasure to continewe, & to bryng
to passe with lyke prosperitie this his
worke, begone emonge pow so luckily
the worke of healthe, and not of
powrs onlpe, but of manpe of Gods
Chyl dren throughe pow the respu
tututpon I meane, of hys kyng
dome

Bucer to the holy

home. And to the intent this worke may
with more power increase, & he wolde
merciſullpe preſerue, and of his infinite
bountie increace with his giſtes both
poure noble king, and also al his most
faithfull counſailers, and ministers in
the civile and ecclesiasticall administra-
tion. The lorde therfor ſtere vpe and
corroborate with his ſpिरितe to prape &
ſame both poun, vs and all his, & of his
mere mercie howchelaſe to geue eare
vnto oure prayers, So be it.

We ſhall alſo deſyre God and oure
father through his ſonne oure Lorde
Jeſus chriſte with ſeruent deſpres, for
vs Germaines, that ſeing he hath mad
vs in this tyme the ſpirt to ſpreade a
brode and to reſtoze his kingdome he
will not permiſt vs through our in-
gratitude to be the laſte in the fruition
of the ſame ben. ſpirt.

The Grace of God be with you all.

Amen. Finis.

Polvre humble and daylie oratoure in
the Lorde.

Martine Bucer.

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Jugge dwelling at the north doore
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